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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

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OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN
AND
OUR MISSION FIELD.

VOL. III. MARCH, 1888. No. 3

NOTICE.—Subscribers, correspondents and exchanges, please notice the change in OUR ADDRESS, *which is no longer 23 Centre Street, but 53 FIFTH AVENUE, corner of 12th Street*

MUCH of Jesus' life was spent in doing kind turns. The test of religion is not religiousness but kindness. The question will not be, Was she religious? How much did she do for missions?: but, Was she kind? Did she have love?—*Mr. Drummond*, at Northfield.

LESS than two months left in which to redeem our pledges for Centennial Year! One dollar and twenty-nine cents for every dollar we gave last year secures our share. It is no time to modestly hang back and wait for annual meeting to reveal how the treasury of your auxiliary stands. Let every private feel the responsibility of an officer and inquire into the matter, and having first secured that the figures shall not fall below, through fault of yours or mine, if there is then a deficit anywhere, let us betake ourselves to our knees and—give one more loving offering.

ARE not the rich women of the Presbyterian Church, and the grateful women, resolved to have no mean share in that other million dollar fund, the Permanent Fund for Ministerial Relief? "This ought ye to have done but not to leave the other undone."

A LITTLE home missionary Sunday-school in Smithfield, Utah, sends a contribution of $3.00 to the Centennial Fund.

WE have received reports of good Praise Meetings held at Bridge Hampton, East Bloomfield and Beaver Falls.

MISS THOBURN, a well-known missionary of the Methodist Episcopal Church, mentions in the February number of the *Friend* that the Church of England Zenana Mission has on its list "no less than twenty-one honorary missionaries," that is, those who go out at their own charges, and she asks, "Is there *one* in any of the American Societies?" There is a lady who has been serving the American Board for twenty years, supported out of her own private purse, and another went out under the same Board last year, in the same way, and, as we mentioned in our January issue, the first to do the same under our Board, sailed for India this season. Will there not be more of them, as the opportunities of this missionary age are more fully appreciated?

WE grieve to hear that the only little daughter of Rev. and Mrs. John Murray died in mid-ocean on their way back to China.

MRS. MARY LEE DEMAREST, author of "My Ain Countree," fell on sleep at Los Angeles January 8th. Among other bequests, she left $5,000 to the Woman's Board of Foreign Missions to which she has long contributed loving service, through the Society at her home in Passaic, N. J.

MRS. J. S. WOODSIDE has also gone Home, after thirty-nine years of service in North

India. The death of Miss Janey, a year ago, was a shock to her from which she never recovered.

A GOOD bulletin of Brazilian Missions has come to our table. Send for specimen copies to Rev. Donald McLaren, 372 Lewis Avenue, Brooklyn.

DR. SCHARLIEB would approve the course which one of our medical missionaries has taken. Dr. Jessica Carleton went in the summer of '86 back to India, which she left when a child. Soon after her arrival, and by her father's advice, she spent six weeks visiting the different medical centres of North India, and investigating their methods of work. Having gained this valuable experience, she settled down for her first year at Ani, in the Himalayas, where her parents have been living for ten years. Here she has given herself to acquiring the language, and under the supervision of her brother Dr. Marcus Carleton, and in his hospital, has been studying Indian diseases. What she writes of Ani will be read with interest.

HAVE not the Secretaries of the Assembly's Board said there is nothing they so depend on as a steady factor in the revenue for foreign missions as the contributions from our Woman's Boards? Let us not disappoint that confidence, nor come up to face the Centennial with less than our share of the million.

WE call attention to the paper upon Mohammedanism in this number, the eighth in our series upon a subject that is at present prominently before the thought of the Christian world.

ONE of the hopeful signs of the times is the occurrence of special services in behalf of foreign missions, with a frequency not heard of in former days. The Church Missionary Society, which regards the largest and most reverend places as most appropriate to the purpose, called a "whole day devotional gathering" in Exeter Hall on January 11th, and a special evening service in St. Paul's Cathedral for Feb. 14th.

The inter-denominational meetings recently held in this city, preparatory to the missionary convention in June, have been of a high order.

ANOTHER set-back on the Indian question. The delegation which went hopefully to Washington concerning the recent preposterous Government order, forbidding all use of the vernacular in Indian schools, were able to secure a slight modification of the edict; but it is mortifying to learn what scant courtesy their petitions received. The law continues to act most tyrannically. Of seven day-schools among the Sioux in Dakota, all supported either by the Presbyterian Board of Missions or by the Native Missionary Society, three schools are closed, one prevented from opening, and the work of each of the others is sadly crippled by enforcement of this law. In one instance an Indian pastor is forbidden to teach the children of his own church. Let no friend of the Indian be silent nor cease to agitate this subject till the eyes of Government are opened and justice is done.

THE Church Missionary Society (London), which maintains special missions to Mohammedans in Calcutta, Bombay and Madras, has issued a circular, making earnest and solemn appeals for men to strengthen these missions, and, if possible, extend them. The sum of £3,000 has been given the Society as the nucleus of a fund for work of this sort.

A LADIES' CONFERENCE, of the same character as one held in Lahore five years ago, was announced for Amritsar in February, and we shall doubtless have the cream of it in due time, from our representatives there.

AND now Mr. Haymaker, of Guatemala, writes about manning stations: "Christ's rule of two and two is best. Two men can do from five to ten times as much as one."

SIXTY girls have been refused admission to Graham Seminary since the last term opened, and crowds have been turned away from Bancho.

OUR MISSIONARIES IN MEXICO AND GUATEMALA,

AND POST OFFICE ADDRESSES.

Miss Annetta M. Bartlett,	Apartado 247, Mexico City.	Miss Mabel Elliott,	Monterey.
Mrs. Hubert W. Brown,	Apartado 305. " "	Miss Mildred H. McKnight,	"
Miss Virginia A. Disosway,	Apartado 247, " "	Miss Fannie E. Ward,	"
Mrs. R. D. Irwin,	Zacatecas.	Miss M. L. Hammond, Guatemala City, via New Orleans.	
Mrs. Marion E. Beall,	San Luis Potosi.	Miss Annie E. Ottaway, " " " " "	

THE OUNCE OF PREVENTION.

Many breakdowns in health among missionaries are preventable. The judicious outlay of a little money at the right time and plenty of common sense all the time would, in many cases, add years of service to those already rendered. With whom lies the responsibility in this matter? Largely with the individual most concerned; but there are other shoulders not entirely free from it.

Our home societies have a share in keeping their messengers on the field. There is the time-honored and blessed "ounce of prevention," which they may often and wisely use. There are means to employ for sustaining a lady's courage and spirits, without which her health is sure to flag and fail.

Next to that economy which mans a mission so as to allow for the strain of an exigency, and sends out single ladies, two and two; a reasonably comfortable home for them is to be commended. After the drain upon their vital forces in the school-room; after the suffocating zenana, the ill-smelling streets, the vicissitudes of the tour, the excitement of proclaiming the great message in a foreign tongue: the repose of a quiet home, where the faces of kindred look down from the walls and where the home letters are read and written, is no small support. It tells very materially upon a woman's health in a term of years. This our societies have not been slow to recognize, and many missionary letters affectionately mention "my cozy little home."

There is a sort of aid rendered by some which many more might easily give. "I wish," wrote one pressed with hospital cares, "I wish the Board would send out about two dressmakers. I am nearly at my wits end trying to fit over old clothes. I have a sewing woman, but she can sew only a straight seam and is mortally slow." A needful garment, now and then, ready to put on, would save hours of missionary time and loads of care.

No ordinary means will do more to preserve a teacher's life and health than timely vacations. When she has lived with her scholars day and night for long months; and taught them to read; and nursed them in sickness; and cared for their souls—not her own children to love her back again with filial love, but drawing upon her very heart-strings nevertheless—the time comes when the nerves tremble. Your teacher needs a change. She should be encouraged to ask for it. Her associates may see it and speak for her. A small expenditure *now* to visit another station, to relax, away from the scene of daily routine, will defer the long journey to America for years: or, a trip to America *now*, before she breaks down, will tone her up and give her a lease of new years to come. Let no one grudge vacations to a missionary in harness. It is the lack of cheerful relaxation that makes a brave worker despond and think herself a failure. It should not be, as one wrote, after mentioning that one member of the station seemed strong, "the rest of us are always tired." Let them away to the hills, or the sea, to new sights and sounds, and they will garner up strength and hope and go back to work buoyantly, for, as Miss Dascomb wrote: "Is there any pleasure so fresh and lively as that of people whose life is rigid routine, which absorbs all their faculties, out on rare holidays?"

An observer in Beirût, remarking upon the refreshment of body and spirit apparent in one just returned from a vacation, says: "It must be such a help to a foreign worker to have two standpoints from which to look at her work—the near view, with all the details in sharp relief, and the long perspective from across the sea, where all blend in a beautiful whole. Most English and German societies have their women workers take a rest every six or seven years."

The ounce of prevention is specially apt during the first year on mission ground, par-

ticularly in a difficult climate like that of India. If a young lady while adjusting herself to strange surroundings and a new style of living, bearing the first pangs of a new homesickness and taking the first plunge into a strange tongue, is laden with a day's work of school cares in addition, she is liable to suffer for it beyond recovery. This is the time for the experienced members of the station to stand guard over her interests. But age, and temperament, and other circumstances vary too much to allow of a cast-iron rule for beginners. For some, (and a veritable experience prompts the modification), it is the happiest thing to land on Friday afternoon and begin to teach on Monday morning. Some would welcome what a Secretary of the American Board said at a late meeting: "There is so much to do in Japan, we tell our missionaries that we give them only twenty-four hours to rest from the voyage."

Perhaps in the particular of letter-writing, more than any other, we at home may be agents to hasten or postpone an enforced vacation for our missionary. One lady in China, last summer, wrote thirty letters to societies during her vacation—not those easy-going letters we reel off to our familiars, but letters to be read out loud in meeting. Thirty such in six weeks; and that is vacation! Spare them, good friends! "It is a weary brain that is left for letter-writing at night," writes one from Japan, "when the best hours of the day are full of work." Besides their personal correspondence, missionaries must write sometimes,—for their Magazine, of course; regularly, of course, to their own Society and the officers of the Assembly's Board, who are the background of their resources. This is a part of their day's work, must be allowed for, like any other work, and may well have some sunny morning hours devoted to it. But this continual call for "something to stir us up;" a letter "for our next meeting;" an account (and it must be thrilling), of the little occupant of every identical scholarship; this is more than our ladies ought to be asked for. Let us depend more on general letters. Let passages from the home letters be discreetly selected and loaned; at all events let not our missionaries be required to keep our zeal alive by robbing themselves of sleep.

Climatic influences and constitutional developments will disable a percentage of our missionaries, as they do soldiers in every part of the world: but for their sakes and for the sake of the prosperity of the missions, we do well to spare no measures which will keep them efficient on the field.

They will appreciate such helps, for there is always a discipline of disappointment and pain in the relinquishment of their posts. Often and often have they said, as one said the other day with tears in her eyes: "It was the hardest thing to come home."

DAY-SCHOOLS IN MEXICO CITY.

Mr. Morales is the installed pastor of "Divino Salvador," our largest church in the city, and looks after two preaching places on the outskirts. Every week he visits the four day-schools, and not having a set time for it, he takes them by surprise. It was on one of these visits that we accompanied him to the San Lazaro School. We went through the eastern gate of the city, where we left the carriage, turned to the left, and in a moment he was greeting some one. He had told us we would see a rude sort of a school. Through a single door we entered a low room with dirt floor and unpainted adobe walls, ten feet by fifteen, and not more than eight feet high. The teacher is one of the deacons in the Divino Salvador. He is also keeper of the little custom house at this point and receives toll of everything entering the city through that gate. Besides, he is a charcoal dealer and has part of his stock stored in this room, which serves also as kitchen and dining-room. We stopped and shook wrists (as the hands covered with coal dust were not offered us), and passed into a lower room twelve feet square which serves as bed-room, parlor and school-room. The Government provides this house. Around two sides of the second room is a low bench for the children, on one side a black-board one yard square and a shelf for the

books. One little window on an alley lets in the light. Here, in what you would call miserable quarters, were gathered seventeen boys and girls from Roman Catholic homes.

The teacher is busy outside much of the time, but he gives them a lesson, goes about his work, and in spare moments comes in to hear them recite. There is no public school in this vicinity, and this is the only effort put forth here to raise the children out of their ignorance. The teacher receives no pay and the few expenses of the school are met by the Church, not by the Mission.

From the San Lazaro we went to the west side to visit the largest of the schools. A young lady about twenty years old has entire charge of sixty small boys and girls. The room is too small for those who attend, to say nothing of scores of others who would come were there room. There is no public school near; there is plenty of vacant land, plenty of fresh air. Why cannot we seize the opportunity, buy the ground, put up a suitable building and establish our work there? We have already a sufficient number of pupils to warrant an outlay of $2,000. The same building could be used for preaching service, and in a short time a church be organized.

The Guerrero School is divided into two departments. Twenty-five bright-looking boys and nineteen girls made up the number that day. Their reading and recitations in geometry were equal to any scholars of the same grade in the States. This school is supported by the Mission, and the teachers are graduates from the higher city schools. We shall reap the fruit of this grand work in years to come.

Wilma Jacobs Brown.

DAUGHTERS OF MARY.

I have just heard of something which surprised and interested me greatly. A party of thirty women called "The Daughters of Mary," came into the city the other day, their *maletas*, or traveling bags on their shoulders, water gourds in their hands, men's hats with the white curtain used for traveling, on their heads; tired, worn and travel-stained, from the heat and dust of the road.

One young girl walked ahead with a banner bearing a picture of the Virgin of Guadalupe; the people came out to salute them as they passed, kissing their hands with great respect. I asked for an explanation, which was given.

They had gone three or four weeks ago to a village some miles from here. They were invited by one who seems a sort of Captain, to go and confess and become holy, and after the long journey on foot, they were received into a house kept by a sisterhood in the village of Atotonilco. Then they were shut up in a room for eight days and preached to and had all the horrors of Purgatory represented to them in a variety of ways, by paintings and bright lights, by darkness and dreadful words, and I do not know what else was done with them, but when they were allowed to come out again, they were supposed to be holy. When they arrived here they were received by friends and treated to a fine banquet, and afterwards each one was taken home where she was received with an altar, decorations of flowers and a feast. Each woman or girl has to pay three dollars for the privilege of making this journey and becoming sanctified.

It is something pitiful to see these poor creatures trying to buy salvation with their money and journeys to pray to different saints. They are told to pray, pray constantly, but they are not taught to live good lives, to love truth, honor, purity, and to hate sin. The prayers are all in Latin, and what comfort or joy can the poor creatures find in them? Even the little children make these journeys, and thus become "holy;" and there are societies of children who give a certain sum each week for the benefit of some saint or virgin. There are many saints and a number of virgins also, each one of whom has performed marvellous and numerous miracles.

When I see these beautiful churches and their costly and splendid decorations and the thousands of people worshiping in them, and then think of our feeble congregation, it seems too impossible a work to hope for the conversion of this city, so full of evil. But it is God's work and it will succeed.

San Luis Potosi. *Mary Cochran Beall.*

PEDRO'S STORY.

(A TRUE ONE.)

By ISABEL V. WALDO.

Pastor Garcia came to see us yesterday, and he brought me a little blank book to write in. "Here, my dear boy," said he, "I want you to fill this during this month's vacation. Write some every day until you have told a little story of some kind. A boy of fourteen like you who has had several years of good schooling ought to be able to do such a thing quite easily. And when you have filled the book, bring it to me, and let me see what you have written."

Dear Pastor Garcia! how we all love him! and how we young people long to please him! So, of course, I shall try to fill my tiny book, just because he asked me to, though I don't know anything to write about except just myself and my dear ones, here, in our humble home.

My name is Pedro Tenorio, and I am the eldest of our four children.

My father's name is Jose, and my mother's is Angela. Father's business is to carry bread around to the customers of the shop where he works. He does not have a donkey with two big baskets to take it in, but he piles the bread up in a big, flat basket which he carries on his head.

He gets $30.00 a month for doing this work, and out of this he supports mother, himself, grandfather and us four children. I am getting pretty old now, and sometimes I ask father what I can do to help him earn money, but he always answers: "No, Pedro, not yet; please God, we want to make a preacher of you for our dear, benighted Mexico. All I ask of you for some years is to study hard in our good Mission Schools, so that some time you can preach the gospel to your countrymen. Oh, *muchácho mio*, if I could have had your chance at your age, perhaps I would not have so long served Satan."

Father does not look fine like Señor Garcia. He does not wear nice, black clothes and a shiny black hat, but only blue cotton trousers and a long blue blouse, and most of the time he goes bare-foot.

But we all love him—we children. Our names are Pedro, Guillermo, Francisco and Maria.

Maria is the baby, and she has a little bed swung under our big table. Our Francisco is so small, so nearly a baby, that we call him Panchito. That is the pet name for Francisco in Spanish.

Guillermo is next to me, and we are always together in school and out of school. I think he is trying to be a Christian, he seems so different from what he used to be.

Our mother is only thirty years old. She was only about my age when I was born. But that is the way in Mexico. Many girls get married when they are only fourteen years old. Pastor Garcia says it is a great pity, and that he hopes we Protestants will set a better example in these things.

Our *madrecita* (little mother) cannot read nor write, neither can *padrecito* (little grandfather) who lives with us, but she can pray. She gets up very early, long before the rest of us, to wash clothes, for she washes every day for us and for other people; and I am sure she prays awhile before she begins to work. One morning I happened to awake early, and I saw her kneeling by a chair, and before I went to sleep again I just thanked God that I have a praying mother. Pastor Garcia says that Mexico would soon be an honored Republic in the world if all the mothers were praying mothers.

Our little mother not only washes our clothes every few days, but she makes us all bathe once a week.

The Mission people teach us that "cleanliness is next to godliness."

Mother says that we used to be a dirty family like other poor people of our class when father was a drunkard. She says that father did not take a bath more than once a year, and that was on the 24th of June, when the very poor people are obliged to take a bath in honor of Saint John.

Our grandfather is very old. He is 86

years old, but he doesn't seem old, for he has all his own teeth, and he can see to sew without spectacles, and he is ready to smile upon us children whenever we speak to him. He is a tailor by trade, and when he has no work to do for other people, he keeps busy making breeches for father and us boys. The other day he made a fine pair for himself, all faced with leather on the two seams.

Grandfather came from Tlas'cala (Klas'cala) two years ago. He walked all the way, though it is more than a hundred miles. He has come to live with us until he dies. We all love him dearly, and especially father. He often goes up to padrecito and embraces him and says: "Dear little father, tell me what else I can do for you?" And then the old man's face shines all over. He looks so happy. I am sure that is one way to honor one's father, and I mean to do the same when our father gets to be 86 years old.

Two of the boys at school lately made me feel very angry inside by saying that my father is only a *panadero* (bread-carrier). Their father is a *portero*, that is, he keeps the door in one of the fine houses in Betelemitas Street, and of course he wears better clothes than father. But our father is a useful member in Señor Garcia's church, and he leads the singing in the mission chapel Sunday afternoons.

And he is such a good father at home! Every day about two o'clock in the afternoon, he gets through carrying his bread. Then he comes home, and after we have had our dinner of *tortillas* (corn-cakes) and *frijoles* (beans), he calls us all over to the northeast corner of our room which mother says is our chapel. We have six or eight chairs there in a row, and a table with a big Bible and a hymn-book on it. When we have become quiet, father takes off the piece of coarse white lace that mother lays over the holy books, and when he has opened the Bible, he reads us all a chapter. It is wonderful to see how mother and padrecito listen while he reads. I suppose it is because they cannot read themselves. Then we sing two or three hymns, and then father kneels down and prays earnestly for us and everybody.

PANCHITO: FROM LIFE.

Our little home is a happy one, though like all people of our class in Mexico, we have only one room. It is quite a large room, about twenty feet square. The floor is uneven and full of cracks, but it is better than having just a dirt floor like those around us. We have no window, so all the light and air come in by the door which is nearly always wide open.

On one side of our room we have bedsteads, but formerly, only four years ago, when father was a drunkard, we had only *petátes* (straw mats) to sleep on. Mother says we were very poor in those days, because father would spend all his earnings for *pulque* (poolkay). Besides this, he would pawn our clothes for it, and also other people's clothes that she had taken to wash. *Pulque* is our national liquor, which, when we drink too much of it, makes so many Mexicans dreadful drunkards.

Little Señor Willie Norwood whom I often play with, says that in the United States they have a great many temperance societies for children as well as grown people. He says he belongs to one, and that is the reason he never takes pulque. I wish we had such societies here in Mexico. I think some of my friends would join; there are my cousins Juan and Carlos Rodriguez. I am sure they would join.

Mother often points to some of our nice things that father has bought lately—her sewing machine, which cost forty dollars, and our family Bible, and our eight-day clock that cost sixteen dollars, and says over a verse she has learned at the mothers' meeting: "Godliness is profitable for all things, having promise of the life which now is, and of that which is to come."

In the corner by the door is our charcoal fire where mother cooks frijoles, which, in Mexico, people always eat twice a day. Near the fire is the metáte on which mother pounds and rolls the corn for making our tortillas.

Every day I ask God to let me grow up to preach the gospel to my countrymen like Pastor Garcia. And I am so glad our padrecito is a Christian in his old age. Perhaps if he had staid in Tlas'cala where he was born, and father, too, he would not have learned about Christ as we learn here.

This is a part of what he used to teach our father, and which he learned from his father: "Never tell a falsehood, because a lie is a heinous sin! Speak ill of nobody. Be not dissolute, for thereby thou wilt incense the gods, and they will cover thee with infamy. Steal not, nor give thyself up to gaming; otherwise thou wilt disgrace the parents whom thou oughtest rather to honor." That is pretty good teaching, but it doesn't go far enough, nor deep enough. Señor Garcia says: "Thank God for the Bible, the only rule of faith and practice."

Well, my vacation is almost over, and my little book is filled. I hope Pastor Garcia with be glad to see that I have tried to please him.

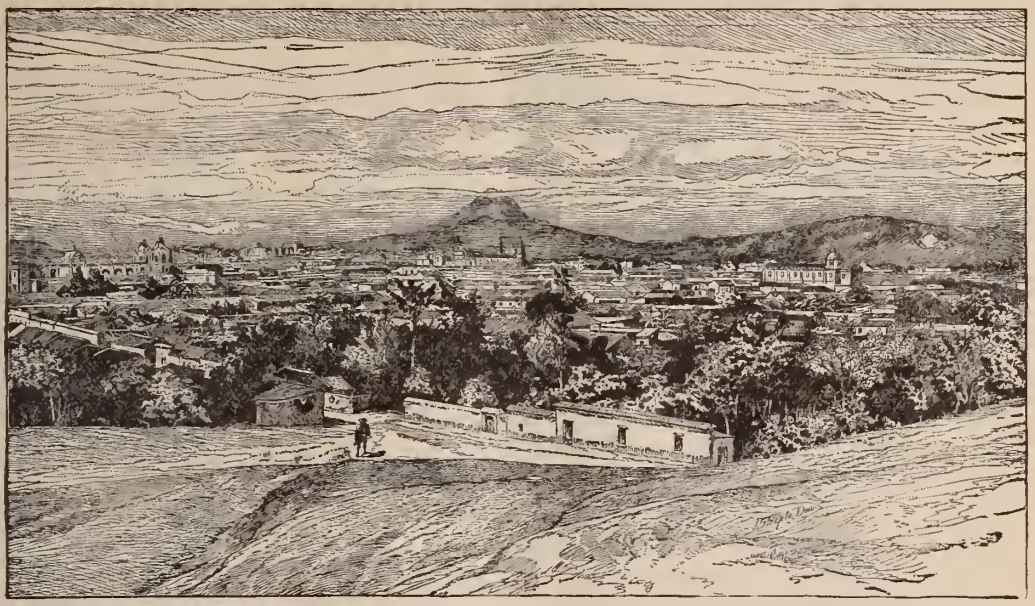
CITY OF MEXICO. *Pedro Tenorio.*

Mrs. MILTON GREEN writes: It will be remembered that it was in Tabasco our teacher was poisoned a few months ago. Having escaped instant death, we feared she would be a hopeless maniac, but the prompt attention of a skillful physician with the blessing of a most gracious God, overruled this cowardly act. She has reopened her school in El Paraiso, where she received an enthusiastic reception, and when Mr. Green called to say good-by, she was "happy as an angel," surrounded by 42 girls for whom she is willing to face death if only permitted to lead them to the Master.

The past year has indeed been a trying one in the loss of our most talented minister, by yellow fever, in Yucatan, and in the assasination of Abram Gomez, a student who had been under instruction for nine years. We have few so thoroughly equipped. The others murdered with him were also faithful brethren.

Although our missionaries have had private audience with President Diaz, and he has manifested the deepest interest in our case, still those murderers are stalking abroad.

The latest message from Tabasco is one of cheer. Meetings have been held there with audiences varying from 40 to 200.



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GUATEMALA CITY.

From a very readable and comprehensive new book upon Guatemala* we quote these paragraphs upon the capital city, where we have vested interests, and where the only Protestant congregation in the whole Republic is to be found.

"We were now in the principal city of Central America, a city well worthy of study; but not at all a representative one for all that. After the earthquake of Santa Marta, in 1773 had ruined the beautiful city of Antigua Guatemala, the inhabitants sought a more stable site, farther from the slopes of the great volcanoes, and the valley of Hermitage was selected towards the north. Here was the half church, half fortress, that still interests the visitor; but all around was a sterile plain, and its elevation and distance from any port seemed most unfavorable to the growth of a large city. Eighty-four miles separate Guatemala from its port of San Jose; while the Atlantic ports are more than a hundred leagues away, with no carriage-road between. In spite of these and other disadvantages, the city of Saint James has grown to be the largest and most important of Central America. It numbers among its churches some of the finest in the country; and its other public buildings are of imposing size, if devoid of any architectural merit. Almost all the houses are of one story; and the paved streets, laid out at right angles, and of nearly uniform width, do not attract the stranger as he rides over the exceedingly rough pavement. Indeed, our first impressions were very unfavorable; for had we not seen Coban, Quezaltenango, Solola and Antigua, all of them much more beautiful than any part of Guatemala City? It was not until we were well out of the city that we were pleased with it, not until it became a confused mass of white walls almost hidden in foliage, with the church towers rising above, and in the distance those two noble volcanoes higher still, their heads well in the clouds. A city of 60,000 inhabitants, with its houses extending six miles north and south, with a population of many nations and tribes, mingling the 16th with the 19th century in many customs and business ways, was not to be seen at a glance.—p. 175.

"There are eight elementary schools for boys and ten for girls; two finishing schools

* "Guatemala; The Land of the Quetzal." A Sketch. By William T. Brigham. Published by Charles Scribner's Sons. 408 pages, besides Appendix. Price, $5.00.

or academies for each sex; six night-schools for artisans and others; and two asylums which collect in the morning the young children of poor parents, instruct and feed them, and return them at night to their homes. There are two establishments for secondary instruction, one for each sex, all supported by Government. Also, Technical Schools, well provided with laboratories and steam power; the Agricultural College; a Business School, with night sessions for clerks; a Law School, Medical School, Normal School, Polytechnic Institute and School of Design.

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"Benevolent institutions, too, are not wanting, among them the asylum for Orphans and Invalids: the Central Hospital, where 400 patients are cared for daily; and the Military Hospital in the suburbs. No less than twenty public fountains and washing places adorn and keep the city clean.—pp. 187, 188.

"The Instituto de Belen, Central de Señoritas, (secondary institution for girls) has a faculty of one preceptress and ten female teachers in charge of 112 pupils, costing the nation $78.000. This school occupies an extensive building, with suitable cabinets and a gymnasium. A kindergarten is attached to this school."—p. 299.

MOHAMMEDANISM IN AFRICA.

By Rev. Arthur Mitchell, D.D.

Very much has been written lately in the magazines concerning the rapid spread of Mohammedanism in Central Africa during the present century. We have been particularly invited to contemplate the wonderful successes of peaceful missionaries of Islam, going about among the tribes of the Soudan, "going without purse or scrip," and winning tribes to the faith merely by teaching the Koran. A very pleasant scene if one could only be sure that it were true. There is too much evidence that the picture is overdrawn. One notices, also, some remarkable omissions. These omissions are well supplied in a series of recent articles in the *Church Missionary Intelligencer*, extending from last November to February of the present year.

It does not seem to be very generally known that in our own generation Mohammedan armies have been carrying on Mohammedan missions in the good old-fashioned way—by fire and sword. The warlike and fanatical Fulahs, since the eighteenth century, have spread the faith of Islam over western and central Soudan as far Dar-fur. They have not, however, pursued the ordinary methods of foreign missionary boards. Their missions have been military campaigns. They have pulled down native kingdoms, and set up others. It is not more than thirty years since an army of these "plunderers and fanatics," twenty thousand strong, effectively converted the Mandingoes of Bambuk, and the Bambarra, the latter numbering two million. They converted the pagans by conquering them. And in effecting this conquest these remarkable missionaries carried fire and slaughter and devastation through the land. The undisciplined negroes, half-armed, could make little resistance, and vast tracts of country, with millions of people, fell under the rule of the Mohammedan chiefs. The inhabitants, to save their lives, readily

enough adopted the stock phrases and the outward rites of Islam. Of course, more peaceful traders and colonists, and Mohammedan fakirs, have often followed in the track of these fanatical military expeditions, but the pagans by the ten thousand have been converted by the sword.

These facts are largely ignored by the recent defenders of Islam, but as for denying it, they might as well deny the last Franco-Prussian war. Even Mr. Joseph Thompson, the African traveler, who has furnished many of these writers with a large part of their facts concerning the Soudan, writes that the pagans are being turned into Moslems "by moral suasion, if possible, but if not, then, in the name of God, by fire and sword and all the dread accompaniments of war." Mr. Thompson himself, on account of the limited extent of his travels, fell into one serious error. Finding in one region, where Mohammedanism had been established, unusual thrift and order, he at once drew the conclusion that the introduction of that faith had been the cause of this prosperity. Other important factors, historical and physical, he lost sight of. True, he had been several months on the Niger, but he should have stopped and talked with Bishop Crowther, who has been there thirty years, and in the Yoruba country twelve more. He would have learned from that excellent authority of *pagan* towns as large, as orderly, as prosperous as he had seen under the prevalence of Mohammedanism.

If the pictures drawn by travelers like Lander and Schweinfurth and Barth and Rholf can be relied upon, actual Mohammedanism in Africa, notwithstanding a few points of relief, is a fearful curse, and it is as far as possible from being true that Islam is being propagated there mainly by devoted and peaceful missionaries teaching Arabic learning, with useful arts and better morals. These experienced travelers tell a far different tale. Regions supposed to have embraced Islam, and with it Arab civilization, are spoken of by Barth (who, by the way, was no missionary), as desolate, "bearing traces of terrible ravages, such as ruined villages, down-trodden pasture lands, etc., the natives wild, half-naked savages." He describes the excursions of the Mohammedan Arabs which he witnessed. A peaceful, rural population busy cultivating their land and breeding their cattle, attacked without warning and shot down without mercy, the men left to die, the women and children carried off as slaves. He has given us sufficiently vivid pictures of the priests of Mohammedanism in the Soudan, "the pillars of Islam," teaching the doctrines of the Prophet in their schools, and pursuing in connection with their missionary efforts the business of slave-traders, liquor-sellers and brothel-keepers. Dr. Schweinfurth, the German naturalist, is also brought forward in the pages of the *Church Missionary Intelligencer* as a witness. He declares "that he never saw slaves so mercilessly treated as by the Fakis (Mohammedan clergy), whose life is in the most rigid sense a life of perpetual prayer." It is not surprising that after having met hundreds of these Mohammedan missionaries — these useful and even "devoted" men—he characterizes them as "incarnations of human depravity," and finally sums up his estimate of Mohammedan influence in Africa in these words: "The banner of Islam is a banner of blood."

We might quote Dr. Rholf. This distinguished explorer was employed for nearly two years under the German government in making an exhaustive survey of the Lybian desert. His travels extended also across the Sahara and to the Soudan. He writes concerning the slave trade between the Soudan and North Africa that "any one who did not know the way" by which the caravans pass, "would *only have to follow the bones which lie right aud left of the track.*" What do our recent advocates of Islam think of that as a specimen of what Mohammedanism is doing for Africa, and in the very region where it is alleged that the beneficent advance of Mohammedanism in the last century has been achieved? Moreover, these horrors are largely the work of the Mohammedan teachers and clergy. One can hardly help noting a contrast just here. In 1862 about ten thousand slaves passed every year from Nyassa to

the markets of the Mohammedan Sultan of Zanzibar. Two Protestant Christian missions were established, one on the lake, the other on the adjacent sea-coast. In less than fifteen years the trade was utterly driven out. In 1876 only thirty-eight slaves were known to have passed where more than ten thousand passed fourteen years before! This is the region of which Livingstone wrote in 1861 that the "Arabs bought whoever was brought to them," that "the horrors of the slave trade exhibited themselves in all their hideous aspects. Women were found dead, tied to trees, or lying in the path, shot or stabbed, their fault having been inability to keep up with the party. * * * In some instances the captives, yet in the slave-sticks, were found not quite dead." "Marks of destruction and desolation shock the eye—skulls and bones everywhere." It was his opinion that *ten* of these poor wretches were killed for every one who reached the market alive and was sold. As nineteen thousand annually from this district passed through the hands of the Mohammedan Sultan of Zanzibar, it will be seen that until a Christian power compelled this Moslem slave dealer to stop the traffic, not less than one hundred and seventy thousand wretched natives perished in that one corner of Africa every year.

"Mohammedanism is so much better *adapted* to the negro than a too spiritual Christianity!" so we are told. In the light of the above facts it would certainly appear that Islam is adapted to do one thing for the African very thoroughly, viz., to cut him off alive from the face of the earth!

As for North Africa, Mohammedanism, A. D. 639, there took possession of lands already civilized, enriched with treasures of industry and learning, and adorned by the highest arts. It has held these regions wholly in its power for more than thirteen hundred years. What has been the result? They have been more than half depopulated; they have been for centuries impoverished, degraded, slowly dying under Mohammedan bigotry and misrule. Contrast their condition with that of Europe, which in that period has been lifted by Christianity from semi-barbarism to liberty and education and wealth and power, while these Mohammedan kingdoms, distant scarcely two days' sail, have sunk from the front rank of intelligence and wealth to the most wretched ignorance and degradation. The fields of Algeria, once the granary of Rome, have for long centuries scarcely produced the food for its sparse and scattered population. A fertile soil, luxuriant forests, climates fitted for all fruits and grains, quarries of the finest marble, mines of gold and iron and copper—all rendered well nigh worthless for successive centuries; while the ports of Algiers and Morocco and Tripoli, which ought, as of old. to have been filled with peaceful commerce, have, to the days of our own Decatur, been a terror to navigators, a nuisance to Europe, the nest of piracy, the lurking place of wreckers and kidnappers and corsairs of every degree.

As regards the Soudan, we have sufficiently described *the fruit* of Islam in that part of Africa in our description of its missionaries themselves. True, we are told that they have made many coverts, as compared with Christianity, a thousand to one. Well, why not? It ought not to be difficult with overwhelming military force to smite rude pagan tribes, half armed; to force them to their knees, and then persuade them, in order to save their lives, to accept a new religion, especially when that religion leaves them undisturbed in their polygamy and slavery, teaches them the monstrous doctrines of Mohammedan divorce, and stimulates and sanctifies cruel wars and robberies as a means of converting their pagan neighbors to the faith. A religion ought to be popular with pagans which crucifies no lust of a sinful heart, and, except in the matter of strong drink, gives full license to the foulest passions of man.

Notwithstanding all this, Islam has not yet converted one-quarter, certainly not one-third, of Africa, its nearest neighbor, its first field, although its missionaries, such as they are, entered it a millenium ago. Why has it failed? That question we will not now stop to answer, but over the fact itself we may well rejoice.

Most decidedly we decline to accept the notion lately promulgated that Islam is after

all only a kind of imperfect Christianity, in fact, a preparation for Christianity. "By their fruits ye shall know them," and Mohammedan Africa is further from Christianity than heathen Africa. Christian missionaries have encountered no enemies so bitter and ferocious as the emissaries of Islam. In addition to the travelers already named, Livingstone, Stanley, Mackay, have left us in no doubt of the moral influence of the Mohammedan Arabs and their African disciples. If they have made North Africa a nuisance, which Europe and America have been obliged in self-defence to police with troops and patrol with ships of war, they have done still worse in Central Africa. Livingstone, after tramping over it for fifteen thousand miles, often in company with these propagandists of Islam, and in full sight of all their ways and works, wrote that the scenes there enacted gave him the impression of being in hell.

Similar atrocities, we know, can be attributed to African slave traders, calling themselves Christians. But such Christians are the execration, not the favorites of Christendom—certainly not its present teachers and its clergy. Christendom has given these scoundrels their due. It has branded their business as piracy, and left them no hiding place on a civilized shore. Aroused by the voice of Christian missionaries, she has obliterated this infamous trade along thousands of miles of African coast, where it once raged unchecked. She has often even compelled the reluctant authorities of Islam to join her in this arrest. She has now banded together all Christian nations in a covenant to forbid and to punish this trade in a vast area of Africa, embracing 1,065,000 square miles, and has planted stations for fifteen hundred miles inland to maintain the law. To do this work, Christianity has not asked for thirteen hundred years. Protestant missions had not been planted fifty years on the most awful parts of the African coast before the slave trade for a thousand miles on each side of them was dead.

It is true, also, that a handful of greedy traders are now setting up a traffic with Africa—the liquor traffic—as satanic as the trade in slaves; but the abhorrence of Christendom has already made itself heard concerning this fiendish business. This, again, is not in the hands of Christian teachers and the clergy. Neither has it been permitted to flourish under the Christian flag for a thousand years. It is but of yesterday, and the police of an outraged and indignant Christendom is already laying its hand on the throat of this monstrous wrong. The miserable victims themselves know to whom to make their appeal for help. They lay their appeal before Christian missionaries and Christian powers.

Probably not less than five hundred Christian missionaries are now laboring for the redemption of Africa. Already they have laid the foundations for a vast and stable superstructure. They have reduced to writing, Africa's most important tongues and given them the words of Christ. Their schools are scattered on all her western coasts, along the Mediterranean, around to the shores of Mozambique, and southward to the Cape of Good Hope. Their converts, as yet, are very few, compared with the heathen mass, but they number many tens of thousands, and they are steadily growing. The progress of Christianity is not so rapid as that of Islam. Naturally. Islam indulges human sins. Christianity crucifies them.

Is it still asserted that inherently Islam is, of the two, the better adapted to the African, "that it accomplishes more because it attempts less?" We answer: What it is adapted to do for Africa is shown in an experiment lasting more than a thousand years, in which it has held half the continent in its hands. The result may be read at any time, by any eye, on a page reaching from the semi-barbarism and slave pens of Morocco to the devastated shores of Nyassa. One only states the simple truth in saying that the life of one Christian man has done more for the elevation of Africa in a few decades, than all the emissaries and agencies of Islam. together have wrought in thirteen hundred years. The single name of David Livingstone outweighs them all.

Letters from the Front.

INDIA.

Life in an Himalaya Village.

Dr. Jessica Carleton wrote from Ani:

Life is quietly and monotonously busy here. Our only excitements are surgical cases and bear hunts, with wild cats, porcupines, monkeys and leopards, as a daily and nightly accompaniment. The first day a man brought three baby bears as a gift. Sometimes I have been left in charge of the hospital when my brother went on business trips. Then my time was spent either in a fascinated haunting of the hospital when things went well, or a determined effort in meeting patients when things went badly; sleepless nights after surgical cases, and a continual thronging in one's thoughts of this eye and that leg, this liver and that spleen. However it was most enjoyable.

Ani is sixty miles from Simla, in Kullu District. It clings to a mountain side, a village on 40 acres given by the government, triangular in shape, the apex facing the north and meeting the bend of the Ani River. There is a fine view in this direction of a range of far distant mountains which are snow-covered a great part of the year. It is a beautiful village, with the hospital buildings embowered in orange, peach, apricot, banana and apple trees, and fronted by the garden and corn fields with green rice fields beyond. Ani consists of nine families and thirty-nine souls.

Moral Aspect.

Imagine one of the better class of New England farming villages, its inhabitants all nominal Christians transported *in toto* and set down among the Himalaya Mountains, in the midst of absolute heathenism. Let these villagers go on living the Christian life before their neighbors; plowing, sowing and reaping, keeping cows, sheep and poultry; rearing bright little children, and sending them to church and Sunday-school daily and you have the Ani of to-day. There is a daily service of prayer and song at the hospital. All these people are from the plains and for the first time, the Hill people have this year asked to be taken into Ani. * * * There is uniform respect shown to all the Christian men here. There has never been the slightest difficulty between them and the Hill people. Our oldest and chief man has gained such a character for strict honesty that his face is as good as a bond at any merchant's, in the large cities and towns near.

Many people of the surrounding hamlets have thrown away their old superstitions. More have destroyed their idols. It is wonderful the change that has come over these Hill people since Ani was started.

All the money for hospital, schools and establishing the Christians is given by English friends and officials in the highest positions. In Ambala the finest school building there was built by funds given in the same way, and the leper asylum was given by Lady Grant who collected the money herself and handed it over to my father.

Take a walk with me in Ani or, in Eastern phrase,

Come let us eat the air of the Morning.

We pass the troughs for the sheep and goats, and the stone enclosure where they are protected at night from leopards. We examine the growth of the banana shoots planted this year in the water courses. A little farther on, a wild cat is surprised and looks wickedly at us, but bounds out of sight under a huge rock.

Soon cultivated land appears and the cattle-farm where a Christian family is settled. Down a rocky slope, clinging with hands and feet, into a deep, cool gorge. The murmur of the river far below comes to our ears, mingled with the songs of thrush, bulbul and blackbird. With a little search we might find beautiful, black-dotted pheasants. Shrubs with small purple blossoms fill the air with fragrance or, as they express it here: "The air has slept among the flowers." But we must clamber up the opposite rocky path where we breathe easier, on level ground again. Passing under pine trees and reaching an open space, suddenly a chamois springs across our path and up a height above where it is hidden by tall grasses. His size and shape differ but slightly from the chamois of Switzerland.

[And here is a glimpse of

ARCADIA-LIKE NARI, (Naree,)

where the doctor Sahibs go to perform a surgical operation in the open air.]

It is pay-day for the women and we go down into the harvest field where ten or fifteen of them are at work, bending shoulder to shoulder, sickle in hand, cutting off the heads of the khodra (a native cereal) which are tossed into long baskets and carried by boys to the threshing floor. We notice a beautiful, proud-faced girl who has just run away from her old husband and lives now with the handsome fellow who was at the threshing floor. He has simply to pay back to her husband the sum which the latter paid her father and the girl is his wife. It is really a matter of buying and selling, and they are now probably earning the ransom money. An old hag with trembling fingers comes next in line. A beautiful little boy and girl about eight and ten years of age, with delicate features, dark eyes and long brown hair waving out from under their woolen caps, make a pretty picture among the women. Next comes a mother with sleeping baby on her back as she bends to her work.

We pick out the high caste, middle and lowest of the low, with greatest ease, by their carriage, expression and behavior, and one realizes the tremendous influence of heredity as never in a land of comparative equality, like America.

EN ROUTE.

We are indebted for the following prompt communication from MISS GRACE WILDER, to her brother, to whom it was written, Dec. 21st, 1887, on board the steamer "*Bengal*," in the SUEZ CANAL, bound for India:

The voyage is bringing so much to me that I only wish I could assure every one who has been praying for us that God is most abundantly answering their prayers. Dr. Ellinwood's thought that prayer would waft us across the waters seems literally true. For volunteers I would say, be sure to supply yourself with papers and just the right small books. The opportunities for handing a book, laying it where a steward can get it, or proposing that it be read aloud in a deck circle, are just constant on ship-board.

As for table fare on the Atlantic, second saloon would have supplied our every need * * * but considering the time of the year and dear mother's age, it was all right (to come by first-class ticket). Yet I don't see how you and I could have done it, and it was a special satisfaction to me, to receive before leaving the Umbria, from a dear old Quaker, a note for £5, just the difference between first and second saloon. * * * He who gives us every bit of spiritual equipment will surely give the temporal if we look to Him in faith and use wisely every bit of sacred money.

OF THE C. I. M.

Did you know that for the 100 missionaries the China Inland Mission asked for and obtained this year, the additional expense was calculated at £10,000? Mr. J. Hudson Taylor, knowing that this, if received in small sums would greatly increase office work, asked that God would send some of it in large amounts. The whole was subscribed in eleven donations. The two C. I. M. ladies on board the "Bengal" with us, are going out at their own expense. Miss Hanbury's brother pays her passage. She leaves a beautiful home and a class of some sixty workingmen. Several of them were notoriously wicked, but are now earnest Christians. In a farewell to Miss H. these men knelt in prayer and, one after another the prayers followed, some praying for the first time. Upon rising to their feet they found they had been praying one hour and a half.

As our train moved out of London I noticed salutes from many officials. All along, at stations between London and Southampton, these farewells were repeated, and here and there a railway man slipped a note into the hand of dear Miss Campbell. All was explained when I learned that some hundreds of railway men have been brought to Christ through the efforts of this Scotch lady. Miss Campbell's going to Foreign work has enlisted four ladies to take up her Home work. Since I have heard of this glorious work which God has done through these two ladies, the thought has come repeatedly, who is living to bring to Christ *our* policemen, *our* soldiers and *our* railway men.

SPHERES FOR WORKERS.

I wish that every one of my friends, who thinks that God means only a few to engage in direct soul-work, could see what I have seen in the last fortnight. Our first landing was at Gibraltar. The old, magnificent rock, 1,400 feet high, is now peopled by 25,000 souls. * * * Yet, here, about five days' sail from England and twelve days' from New York, we were told there is a population of 20,000 Spaniards for whom not one single Christian is working. Mr. Holmes, the evangelist to soldiers, feels that this is an open field to which workers should be sent immediately, for, though nominally Roman Catholic, these people are really nothing. Missionaries would have protection here and Mr. Holmes would welcome them.

Malta was our next stop. When taken, the British entered into treaty stipulation to uphold the Roman Catholic religion and we were told no work is, or *can be*, attempted by Christians. 150,000 Maltese live here under the British flag, sustaining the worst rites of Roman Catholicism, and an average of one saloon to every 100 persons. Do you think there are among the 2,000 volunteers any who would storm this stronghold of Satan?

As for Port Said, the most seems to be done by a Swedish missionary to sailors. There is one English church ; population, 16,000 English, 8,000 Arabs ; terrible drinking haunts and an average of one murder a week. Hundreds of these poor people have been sacrificed for this canal. Would that they might have known they were making a highway for the messengers of the blessed Gospel ! A single ship, the "Khedive," passing through here last month carried 50 missionaries. C. M. S., including "Winter Mission," 22 of them and C. I. M., 10 more.

As to expense, I wish every missionary might know our experience. Our second saloon is almost as large as the first, and the cabin twice as large as the first-class cabin on the "Umbria" (Cunard line). Table fare, good substantials ; few people and quiet. We go in this way for just about half what we would pay for first saloon. We really have every comfort we could desire.

Serving by the Way.

We expect to spend Christmas Day on the Red Sea. I pray that not a few voices may carol Christ's praise from this ship. I have read, and hope on Christmas to read, "the old, old story," in Marathi to a dear old ayah and three men in the crew. Most of the crew speak Hindustani.

God blessed our Sunday evening service, and a quarter-master, who has been very anxious about his soul, was spoken to after the service and said he had decided for Christ. Ask friends to not only pray, but praise God on our behalf.

JAPAN.

An Earnest Bible-Woman.

Miss Milliken wrote from Toyko :

During the summer vacation Whitsui San accompanied us to Gochi Mura, a place in the province of Niigata, almost two hundred miles away from Tokyo. Throughout the journey, which occupied several days, she was busy almost constantly with one kind of missionary work or another. Now, it was to say a few comforting words about our happy faith to a lonely ld woman ; then, to give picture papers and friendly smiles to a party of children ; next, to engage in an animated discussion with pilgrims on their way to a Buddhist festival ; and the last thing at night, perhaps, to sing and read the Bible to people at the hotel where we happened to be stopping. We could not but admire the tact with which she managed to adapt herself to our various fellow-travelers. She is quiet and unobtrusive in her ways, never the least bit pushing, but she has a way of "becoming friends" with everybody, and of managing a conversation skillfully without appearing to manage it at all. She had a busy summer. The people at Gochi Mura had never before had a Christian teacher, but were willing and glad to be taught. The headman of the village sent to request that she would go to his house daily and instruct his family about the Bible. He himself came constantly to our country house for long discussions and brought dozens of other callers. Whitsui San often had visitors before breakfast and from that time on, almost until midnight.

At Takata, a large city five miles from there, is a little Christian church of eight members. We went to worship with them Sabbaths, and pleasant indeed it was to be at home in our Father's house, the house of prayer in that far-off place. A congregation of twenty-five or thirty usually assembled, but Whitsui San was grieved that there was not one woman. She begged to stay when we came away, to see what she could do for the women. She has been wonderfully successful. Her last letter tells us that she has a class of almost sixty—three of whom are already asking for baptism. Many others are earnest students of God's word. There are many things about her work in Takata, I should like to tell you of, but time fails me. I would like to ask special prayer for her. She is to be engaged in country work throughout the coming year.

"Never so Encouraged."

Miss Leete writes of Graham Seminary, at Tokyo :

Full to its utmost limit. We have refused nearly as many as we have accepted. But we are very happy. Our whole school is in good working order in every way. Never since I have been in the school has my heart been so cheered and encouraged as it is now. Eighteen of our girls are engaged in Christian work every Sunday. Six more have written home to their parents for permission to be baptized, and there is a healthy religious interest in the school. This is indicated by increased faithfulness in little duties, fewer troubles among themselves, and private talks and prayer sought for with the teachers.

The transforming effects of the Holy Spirit is shown in a wonderful manner in one of our girls. She has always been one of our best pupils for six years—diligent and bright in her studies, gentle and obedient, but shy and retiring almost to a painful degree. She seems transfigured, without losing her sweet modesty. She is another person uplifted out of herself—there is a peace and serenity in her face that is obvious to all. She is her own sweet self glorified. She has been a professing, consistent Christian for a year.

On Sunday, in addition to our outside church and S. S. services, we have a "Christian Association" conducted by Miss Bigelow, and at 6 P. M.

I have the whole school for Catechism with a few broken doses of confession of faith, suited to infantile minds, thrown in.

Did I ever write to you of a curious prayer-meeting we have in the school, a custom that I found when I came and which I have encouraged, viz: The non-believers meeting for prayer immediately after our catechising Sunday nights?

I have inquired of my predecessors and nobody seems to have originated it. It is conducted as orderly and, apparently, as reverently as the Christians' meeting. Each new girl joins it when she enters school and each takes her turn in conducting it. May it not be that the Lord who hears a little, sleepy child's prayer at its mother's knee, lends a listening ear to these untaught lips?

Six of the girls go with me (to teach in S. S.) to Nihonbashi church, where we began with 17 pupils, but now have an average attendance of 75. The pupils are God's own poor.

CHINA.

Mrs. J. H. Judson, of Hangchow, wrote of the cholera and the death of one of the school-boys from that dreaded disease:

We miss him very much and I think his death has left a deep impression upon his fellow students. His father is a Confucianist and teacher of the Chinese classes in our school.

But while we have been called upon to part with this dear pupil, and watch with several others who have been ill since then, I am thankful to say that all of them are now better. Two of the younger pupils united with the Church not long since and several others are inquiring the way of Life. We trust this new year may be one of rich spiritual growth, and also one in which many precious souls will be gathered into the fold of Christ.

My Bible-women go out together nearly every day and seem very faithful. They come in to report and I can always tell when they have had a "good time," as they say, or when the people have received them kindly, for their faces wear such a happy expression. Not long since Mr. Judson and myself went with our helper, Mr. Ju, on an errand. The house that we entered, or rather the room, was very small, with the bare earth for a floor and every thing in the room so disorderly. But what attracted my attention was a rude, wooden Chinese coffin on some benches in one corner of the room, and I was sitting beside it. Upon inquiry we learned that the coffin was empty, but the lady who bought it and hoped to use it some day sat opposite me apparently well and happy. She said that she was very ill a few months ago and thought she must die, so the coffin was purchased and all things made ready. Now that she is better it will be taken to a near temple and stowed away until she needs it. She will pay $1 per year as rent. An old gentleman sitting by her side said that his coffin was also in the temple ready for him. Neither of these people know a Saviour's love, and my heart yearned for them as I sat there.

My time from day to day is well occupied with teaching. We have introduced English the past year.

Pray for us. You don't know what a help it is to us here to feel that you are pleading for us at the Throne of Grace. We are here and you are there, but God is present everywhere.

Just Arrived.

Miss Lulu H. Boyd, wrote from Chenanfoo, Nov. 25th, 1887:

It gives me the utmost delight to write at last that I am at home in Chenanfoo, after the long journey hitherward. We have been in the city this moment a little more than twenty-four hours. I have met the sweetest hospitality and friendliness everywhere and have been interested in everything, even down to my last experience, Chinese inns, food and carts, and nothing has made me wish to exchange China for any otherwhere. I am more and more interested in the people—more attractive on their own shores than on ours—even though I hold my breath when I find myself too thickly surrounded by them. I have found that it is rather a less simple thing to say, "I will trust in the covert of Thy wings," when quite alone among Chinese people and places, than when one is chanting it to soft measures in the safe and hallowed quiet of the home chapel. But I have also found that *it can be said* here. I have been welcomed to my new home with the greatest possible kindness, and have had a very thankful Thanksgiving. I am well and just where I want to be. I shall soon be regularly engaged with the language, and have received my Chinese name, "a seed sower."

SYRIA.

Miss Ford, who has just gone to Tripoli, gives us a glimpse of Christmas there:

The night before Christmas was warm, moonlight and starlight. I did not see any shepherds keeping watch over their flocks, but, as we said, as we looked at the heavens and the beautiful green country, at nine o'clock at night, it would have been a very pleasant occupation. My first Christmas in Syria was an ideal day. I gathered plenty of roses, heliotrope and tuberoses to decorate our rooms. We had quantities of pink daisies we gathered the day before on the hillside, with clematis. At five o'clock in the morning I heard the Moslem call to prayer and at the same time the ringing of the Maronite bells.

Home Department.

THE MONTHLY MEETING — March.

Scripture Text, Matthew v, 10.—Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Scripture Reading, 1 Peter, iii, 12–18.

General Topic.—OUR MISSION IN MEXICO AND GUATEMALA.

There is an urgent call for our sympathy and prayers in view of the recent outbreak of persecution in Mexico. The text and Scripture reading are chosen with reference to this, and also as a message to our suffering fellow Christians there.

How account for so much persecution in a land where religious liberty has been proclaimed?

Is the Gospel needed in Roman Catholic countries? Description of Romanism in Mexico given by a Roman Catholic priest (*The Church*, March, '87 p. 265. See. also, *W. W.*, March, '87, p. 61.)

Missionary work in Mexico City. Name the missionaries in charge. The three Native pastors. Meeting of Presbytery. The first Mexican Moderator. Topics discussed. Name the two Mexican ministers ordained.

Tidings from Yucatan — From Tabasco. The case of poisoning at El Paraiso. Sad tidings from Guerrero. The three Martyrs. Jesuitical intrigues. (Refer to *The Church* for March, Sept., Oct., '87, and Jan., '88.)

Girls' School at Mexico City — At Zacatecas—At Monterey. (Refer to Reports of Phila. Soc., the Northwest, and New York. Also to letters in *W. W.*, March and Aug., '87.)

The Zacatecas field. The workers. "The beloved physician." Number of preaching places. Effect of persecution. Religious interest at El Carro. Itinerating. (Refer to Assembly's Ann. Rep., *The Church*, March, '87, p. 274, July, p. 93.)

Saltillo and Monterey. The workers. Conference held at Saltillo. Decision in reference to the Theological Seminary. The Laguna field. (Refer to Assembly's Ann. Rep.)

Read A Specimen Mexican Service. (*The Church*, March, '87.) Some Burden Bearers in Mexico. (*W. W.*, March, '87.)

Other societies at work in Mexico. (Refer to Historical Sketches.)

A summary of the whole work of Protestant Missions in Mexico. (*The Church*, March, '87, p. 267.)

Guatemala.— Its present ruler. Recent political disturbances. Reaction in favor of the clerical party. Changes in our missionary force. The Girls' School. (Refer to Assembly's Ann. Rep., that of New York, and of Northern New York. Also letter, *W. W.*, March, '87.)

Mexico, Past and Present, recently published by the Presbyterian Board, gives much information in a small compass. Let me call attention to Ch. xxiv, entitled "The Light that Shineth in a Dark Place."

E. M. R.

ONE WOMAN POWER.

"One day last week I rode through a fearful rain-storm, twenty-five miles over the mountains, to give a missionary address. It was a fearful trip—but I was glad I went. I found one faithful woman had gathered up men, women and children, and talked missions to them, until the whole country has been stirred up to a greater interest than has ever been known in that locality."

These words from one of our faithful ministers, who himself loses no opportunity to preach, teach, and talk missions, suggests the thought, how great is "one woman power" in this work. In not a few churches interest in the cause is sustained principally by one woman, who is, perhaps, under great difficulties, holding aloft the missionary banner; while there are other churches well-equipped for effective missionary work, which would not be in this condition but for the persistent efforts of some devoted woman.

We call to mind a large church in one of our large cities, in which for many years there was no foreign missionary organization whatever, and very little money contributed congregationally to the cause. There was plenty of money in the church, plenty of material of which to make societies and bands, and no great indisposition on the part of the women and children to be "organized," but nobody was interested enough to take the initiative. Outsiders could not do it, much as they wished to see the church enrolled among the missionary churches. So the mat-

ter languished until a missionary worker from another church came among them. As a new-comer, she naturally shrank from taking a prominent part immediately, but the cause was dear to her heart, and she could not sit with folded hands when there was so much work to be done. She took a class in Sunday-school, and in an incredibly short space of time the class was transformed into a most delightful and enticing Mission Band. That was the entering wedge. There was a rallying of those who "had a mind to work," and in two years, a woman's society and bands, taking in all sorts and conditions of young people, were reporting at headquarters, the church in this way giving as much as any in the city. Other instances might be given where a woman, either transplanted or indigenous, has been the means of revolutionizing a church in missionary affairs.

But alas! there are churches where the one woman has not yet made her appearance. In them, organizations might be formed—and we all know that in this work organization means education and systematic giving — if only a pioneer could be found, but no one is willing even to call attention to the matter for fear she may be obliged to shoulder the chief part of the responsibility, and perhaps,—dreadful thought!—be elected president of the society.

If these paragraphs should in any way meet the eye of one of these women in one of these churches, will she not take them for another reminder of her duty, and prayerfully consider whether it does not devolve upon her to move in the matter of gathering up the gifts and the gold in her church, that rightfully belong to foreign missions? Perhaps it is for "such a time as this" that she is "come to the kingdom." *Emma L. Burnett.*

THAT MISSIONARY BABY.

Was she from Siam or the Sandwich Islands? Oh, no! She was born in a neat little cottage in Springville. The baby's name was Belle, and she looked pretty much like every other baby, although no doubt her mother thought her far handsomer, for she did dote on that fat, clean, crowing baby, and she told her so, with a squeeze, a dozen times a day. The baby's mother was a busy woman and had no "help" (except the baby) in her kitchen. Times were a little hard, and baby's father was only a bookkeeper, so there was plenty of work to be done, for themselves, and for the invalid aunt who had come to live with them.

But how did I ever find out that Baby Belle was a *missionary baby?* It was this way. We had started an auxiliary at Springville, and it had been mentioned at one of the meetings that a new lady had been seen in Springville Church, whereupon it was proposed that we invite her to come to the meetings. But when one of the ladies suggested: "She has a baby, she would not come," the subject was dropped. The next meeting was announced from the pulpit, as usual, and when we met the boy who does errands for us appeared at the church door with a note. "Be careful," he said, "its got money in it." And sure enough it had a clean, crisp five-dollar note folded inside. It read thus: "I enclose five dollars for your missionary work; it is the thank-offering that I laid by when my precious baby came. It is her first work for missions, but I hope it is an earnest of her life's devotion." "Well, this was a pleasant surprise," we said, and one of us (it happened to be myself) was deputed to call on our new friend and invite her to come to our meetings if possible.

I found her,—what do you think?—paring potatoes! She seemed very glad to see me, though her busy fingers never stopped once after she had received me courteously. She was not much of a talker, but an attentive listener, I noticed, while I told her of our society, so I was disappointed, when, having heard me through and having carefully cut the last spot out of the last potato, she rose, went into the kitchen for a moment (to wash her hands, I suppose,) and returning to her seat, said: "I don't think I shall be able to attend your meetings—scarcely ever, anyhow, but I will come if I can."

Just then I heard a cry from the Missionary Baby upstairs, and she excused herself hastily,

but returned in a moment with baby in her arms. I was standing up, just ready to go, but little Belle was so winsome that I asked if I might take her, and sat down again for a good baby-talk.

We were discussing various appurtenances of the infant when she suddenly changed the subject by asking: "Have you many at your meetings?" I replied: "No, very few, so many forget." "But you notify them by postal cards?" "No," I replied, "it is such a labor, for we have twenty members."

She asked if the society would furnish cards if she would write them for us, and I was so really surprised that I said: "Yes, certainly," although, as I afterwards told our President, $2.40 out of our treasury was awful; but we did not like to retract the promise.

Well, the next month we had a very full meeting, and several of the ladies wanted to know about those postal cards, written in such a funny, cramped hand; each one a little different from the others, and all with a text appended. We had quite a laugh over them, in a kindly way, and one lady suggested that the baby had written them.

We did not see our friend at church for several weeks and the errand-boy informed some of us that baby was very sick, so again I went to see her. The invalid aunt opened the door this time and ushered me into the little sitting-room, where sat our silent member in a rocking-chair, the baby asleep on a pillow on her left arm, while with her right hand upon the table she was writing those identical missionary postal cards! No wonder they were poorly written. I understood it now.

"Oh," I said, "this *is* working at a disadvantage; it is too much for you; you must let someone else do it."

"Oh, you must not take away my work," she replied pleasantly, as she gently pulled her chair around and tenderly moved baby's head on the pillow. "How do the members turn out now?"

"Much better," I said, "certainly double the number who came before."

"I thought they would come," she said softly, with a little embarrassment, "I always pray they may with each card I write."

She thanked me warmly for the magazines I had sent her, she did "so enjoy them." I remarked that I supposed she had not time to read much. "Oh, yes, Baby and I read them together, while I am rocking her," and she evidently *had* read them every bit, judging from the questions and remarks that followed. When I spoke of baby's illness, her face was a study of sadness lighted by Christian hope, and I felt humbled before her.

I told our ladies about it at our next meeting and something like a hush fell on our little circle. "I wish you had not told that story," said a young member, "I could stay away from the meeting with a more comfortable feeling, but the idea of that woman with her sick baby praying over us is just too much."

It was late in the autumn when she first made her appearance at our meeting. A neighbor had come to take the invalid aunt out to drive, and kindly offered to take the baby, too. "So I could get here at last," she said; "I have tried every time to come."

It was she who set us right about several mission stations, and added, in speaking of a mission school: "I always pray for the children in the schools on Saturday evening, when I am waiting for my husband, because he is apt to be late and I have more time, and the children are so dear."

She had to leave early, lest Baby would get home before she did, but after she left one of us who had grown to know her best in her home, said: "Ladies, I think there is something about that baby which seems to inspire our friend to work instead of hindering her."

"Certainly it is not her husband," said another, "for he is a most dull and uninteresting man, and not so very good-tempered, either, though she is gentle and considerate of him; and that invalid is just as fussy as she can be."

"Well," I said, "it *is* the baby, and you will notice that her texts are often about the children."

She moved away from our village in the spring, to be nearer to her invalid mother. Didn't we miss her? She gave less money than any of us, her gift of speech was poor,

her time exceedingly occupied, but we all felt her influence. And when Baby Belle (she is a big girl now) goes out as a missionary, for she is really going, we have decided to give her a lovely send-off—our own dear Missionary Baby that she is. *Phila. Soc.*

A CHICAGO CORRESPONDENT makes some sprightly and friendly comments: "How good W. W. for January is! Who wrote "Only a Day-School," signed "N"? It is most interesting. * * * And what a capital picture of the women of Ladakh! The pose of the young girl standing, is full of vigor and a peculiar, natural grace. And how expressive the kindly face of the older woman! And as for the one sitting, she looks almost exactly like a young society woman that I know, and in her dress would not be unattractive. Did Eve set the fashion of parting the hair in the middle? How, otherwise, do the women of every nation follow it?"

SUGGESTION CORNER.

DEAR WOMAN'S WORK:

Have you not a Question Box somewhere? If so, I would like to drop in two or three questions that have been suggested to me by looking over the Annual Report of a Presbyterial Society.

Why do auxiliaries and bands reserve balances of money from one year to the next?

Ought the treasurer of the Woman's Society to keep a balance for a "nest egg" any more than the treasurer of the church should save a little from the collection, and not send it to the Board, "for fear we shall not be able to contribute as much next year?"

Will some person who can speak with authority give us an answer to these questions before we close up our year in the auxiliaries?

With the many urgent and important calls for large advance in this and in other branches of our church work this Centennial year, it seems to me that we who are watching and trying to increase the flow from the little rills, ought not to clog their mouths, but rather to empty everything into the great river of the Church's gifts for the Lord's work.

A Treasurer.

Send on all the questions you like, Mistress Treasurer, if they are as easy to answer as this is. We certainly have no right to keep back money in our charge. It is not our money. We are only the medium to hasten it on its way, and, besides, don't you think we ought to have faith that it will be given next year, more abundantly?

A HARRISBURG correspondent apropos of a suggestion in their society, that each member consider herself a committee of one to find one other lady to become a member, remarks: "A sort of geometric progression, which, if accomplished in every church, would make the mission fund a permanent thing.'

Woman's For. Miss. Society of the Presbyterian Church.

1334 CHESTNUT STREET, PHILADELPHIA, PA.

CORRESPONDENCE with Missionaries, Mrs. C. N. THORPE, Mrs. C. E. MORRIS, Miss S. W. DUBOIS.

Concerning special objects, Miss M. D. PURVES, and Mrs. J. DEF. JUNKIN; with Presbyterial Societies, Mrs. D. R. POSEY; with Auxiliary Societies, Mrs. J. R. MILLER; with Young Peoples' and Children's Bands, Miss F. U. NELSON.

Candidates will address Mrs. C. E. MORRIS.

Treasurer, Mrs. JULIA M. FISHBURN.

Send all letters to 1334 Chestnut St., Phila.

Directors' meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

THE EIGHTEENTH ANNUAL ASSEMBLY of the Woman's Foreign Missionary Society (Philadelphia) will be held in Educational Hall, Asbury Park, N. J., on April 25th and 26th.

According to the By-Laws "one delegate may be sent from each presbyterial society, each auxiliary society, each young people's branch and band." As the plan for this meeting differs somewhat from that of former years, entertainment will not be provided for delegates, but the names of good boarding-houses at which the rates will not exceed $1.50 per day, and certificates entitling the holders to reduced rail road fare will be forwarded to all who desire them whether delegates or not. The reduction will be two-thirds off the price of the return ticket. Apply *not later than*

April 18th, to Miss M. B. Smith, *1334* Chestnut St., Philadelphia, giving the applicants' post office addresses. Each delegate should be provided with a note of introduction from the President of the society she represents.

Let us gather in large numbers in this attractive spot by the sea to hear the record of the year's work, and the story which our missionaries will have to tell us of the regions beyond, and to get a blessing for ourselves. Were the outlay of time and money much greater we should find it to our profit to go.

Our Treasurer's books *close April 20th.* All contributions should be sent to presbyterial treasurers in ample time for them to remit before that date.

Some time ago there came under the notice of our officers, the Annual report of a Presbyterial Society. It was a good report; large sums had been given by auxiliaries and bands, but many of the auxiliaries and bands reported a *balance.* "Is not a balance a good thing?" Rarely, in the treasury of a society auxiliary to the Board of Foreign Missions. Have not those persons who contributed during the year '86–'87 a right to ask why their money did not go for the work of missions in that year? It is a good thing for a society to cover its pledges, to fully support work undertaken, to "strengthen its stakes," but the command also comes, "lengthen your cords." If the Board is to extend its work it must have the generous support of all its auxiliaries—"all the tithes must be brought in." Individuals, bands, auxiliaries and churches are to unite in lengthening the cords of foreign missions till they reach round the whole world.

The week of prayer brought special blessings to us as it always does. Meetings such as were held daily in the Assembly Room, where the indwelling of the Holy Spirit was ever the underlying theme, leave their impress all through the year and beyond.

Two More Missionaries, both from Pennsylvania and both now in Persia, have joined the goodly company which we are proud to call "ours." Mrs. J. C. Mechlin writes from Salmas and Mrs. E. W. McDowell from Oroomiah of the gladness with which they ally themselves to us, and their expectation of spiritual help from the union. A letter from the latter vividly describing their reception and first impressions has been copied for circulation.

Miss Ella Kuhl has left her beloved work at Sao Paulo, Brazil, and returned to her home at Copper Hill, N. J., for a season of rest. Let us show our kind care of her by making no demands on her time and strength at present.

"Mrs. Scott, of Woodstock, India, who finds herself still too busy to write the personal letters which she yet hopes to do, wishes to express through your columns her hearty though tardy thanks for the valuable box of books contributed by friends in Carlisle, Erie, Philadelphia and Ogontz, Pa., and by the young people of Millstone, N. J., and vicinity, with individual gifts from other friends. They reached us in good condition, and having been so judiciouly chosen make a most acceptable addition to the library. Among many valuable as aids to the study of the Scriptures are Lange's Commentaries on the Prophets, Epistles and Revelation; it would be neither loss nor offence to us should all their companions soon stand beside them on our shelves."

One of the Helpers.

Giving Like a Little Child and *A Strange but True Story*, two leaflets for a short time out of print, have been called for so often that they have been reprinted. Price, 6cts. and 8cts. per doz., respectively.

New Bands.

California,	Red Bluff, King's Daughters.
Maryland,	Baltimore, Ridgley St. Ch., Little Watchmen.
New Jersey,	Kingston, Cheerful Workers.
"	New Brunswick, Girls'.
Penna.,	Du Bois, Busy Bee.
"	Maltby, Stella Chapel.
"	Philadelphia, Tabernacle Ch., Junior.
"	" Walnut St. Ch., Geo. Y. Taylor.

Woman's Presbyterian Board of Missions of the Northwest.

Room 48, McCormick Block, S. E. Cor. Randolph and Dearborn Sts., Chicago, Ill.

Correspondence with missionaries in Africa and Syria, Mrs. S. H. Perry; China and Japan, Mrs. H. F. Waite; Persia, Mrs. N. B. Judd; Mexico, S. America and Siam, Mrs. A. D. Wheeler; India, and among the North American Indians, Miss M. P. Halsey.

Correspondence concerning special objects, Mrs. N. W. Campbell.

Correspondence with Auxiliaries and concerning organization, Mrs. Geo. H. Laflin and Mrs. N. D. Pratt.

Correspondence concerning candidates, Mrs H. T. Helm.

Remittances of money to Mrs. C. B. Farwell, Treasurer.

Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

To insure a correct statement in our Annual Report of the work done by societies, it will be necessary for the secretary of each

society, who has not already done so, to imform the Special Object Secretary before *March 20th* of the scholarship or other work which they have pledged their support for the year. This information should be addressed to Mrs. N. W. Campbell 2604 Calumet Av. Chicagc.

For the encouragement of young ladies, we give a few statistics showing what one society has done during the past five years. The Y. L. S. of the 1st Church of Chicago gave an average of $545.20 per year, or in five years $2,726.00.

This year they will do better still.

We shall be happy to publish the record of other societies, if they will furnish the figures, small or great.

Eleven missionaries have been sent out under the care of the Board of the Northwest, since August 1st, 1887. We record with thanksgiving the arrival of Mrs. Boomer in Chili, S. A, of Mrs. St. Pierre and Mrs. Esselstyn in Persia, of Miss Haworth, Mrs. Haworth and Mrs. Hayes in Japan, and Miss Anderson, who sailed with this company has been joyfully welcomed at Wei Hien, China, by her sister Mrs. Laughlin. Miss Kate Fleeson who sailed Nov. 29th with Dr. and Mrs. Happer, is probably near her desired haven in Siam, and Miss Lawson in Allahabad, India. Miss Elliott and Mrs. Irwin have been for some time at their posts in Mexico, but we regret that, owing to the illness of the latter, Mr. and Mrs. Irwin have been obliged to leave Zacatecas, and for present are at El Paso, Texas. Dr. Lillian Horton expects to leave Chicago, early in February for Korea, and Dr. Relief B. Seeds, for Teheran, in the Spring.

We still have urgent calls for important places; who will answer gladly, "Here am I, send me?"

An all-day prayer-meeting of great interest, was held in the parlors of the Y. M. C. A. Chicago, Jan. 4th under direction of Woman's Boards of Foreign Missions, six denominations participating. These annual reunions have been productive of great good. "Father that they may be one."

Great interest will be felt in the work about to be undertaken by the Y. M. C. A. of this country. During a recent Friday morning meeting at *Room 48*, their representative, Mr. Wishard, explained to the ladies his proposed trip with Mrs. Wishard to India, Japan, China, Australia, and several other heathen countries, to organize branch associations. "Before thou dost call, I will answer thee."

It is but a few months since we announced the first of a series of Missionary Annals, the life of Robert Moffat; and now we look, with great satisfaction, upon a second edition of this work. We are happy to think that so many have been reading this thrilling, interesting narrative, and have felt the influence of that noble man, who gave fifty-four years of earnest, devoted and faithful labor to the dark and degraded sons of Africa.

We have read the story again in this latest edition with the same unflagging interest as at first. Any who have not read it should send for it at once to 48 McCormick Block.

The price in cloth 30 cents; in paper, 18 cents, including postage.

New Auxiliaries.

Crawfordsville Presbytery, Hopewell.
Fort Dodge Presbytery, Estherville, Pansies Band.
Muncie Presbytery, Kokomo.
Pueblo Presbytery, Colorado Springs, Mary Rice Miss. Circle.

Women's Board of For.Miss. of the Presbyterian Church,

No. 20 North Washington Square, New York City

A half-hour meeting for prayer and the reading of missionary letters is held at the rooms every Monday, commencing at two o'clock. All interested are invited to be present. These meetings are not held during the months of July, August and September.

For special department of each Secretary, see third page of cover.

The 11th "Annual Meeting of the Woman's Board of Foreign Missions of the Presbyterian Church, New York, will be held at the Presbyterian Church, 42d, St. between Fifth and Sixth Avenues, New York City, on Wednesday and Thursday, April 11th, and 12th. The officers of Presbyterial Societies, and our representatives from each auxiliary society, young people's society and band will be provided with places of entertainment, and will please send names and addresses to Mrs. A. F. Schauffler, 6 West 57th St., New York City. Others wishing to attend the meeting which it is hoped will be of unusual interest, will be furnished with the addresses of hotels and boarding-houses by applying also to Mrs. Schauffler.

A new edition of "Our Share of the Million" is now ready. Send for it and scatter it freely, it will help us to reach the work set before us —that pro rata of $63.200, and the time for those "books" to close comes on apace. We welcome Mrs. C. T. White as one of our foreign corresponding secretaries.

Miss Eliza D. Everett, of Beirut, Syria, who returned to this country last spring for a year's rest, has been led to postpone indefinitely the time of her return.

For more than eighteen years Miss Everett, as Principal of Beirut Female Seminary, has done a work whose value is beyond computation. In addition to manifold other labors she has translated from English to Arabic the text book on Astronomy used in the school, also others including a life of St. Paul. The Church of the Covenant, N. Y. City, whose privilege it has been to support her, has watched with the deepest interest her work and noted both the high grade of scholarship of her pupils, and the thorough Christian training underlying all else. Her hand has planted the good seed of the kingdom in many Syrian hearts and homes and, though it may fall to other hands to watch and water it, in God's own time the fruit thereof "shall shake like Lebanon."

Miss Rose, Tokyo, Nov. 25th, writes that several of her pupils are married, it having become quite the fashion in Tokyo for husbands to send their wives to school.

Miss Annie Montgomery in her report, contrasts the circumstances attending her return to Hamadan, with her sister, October '87, with her first coming to the place four years before. Then only the Nestorian pastor and the little band of Protestant Christians had a welcome for them,—last year Moslem, Nestorian, Armenian, Koord, hailed their return with delight. In 1882, the Governor forbade any one to lease or sell them a dwelling. Now they have their own homes, school building, and a comfortable church. Sickness abounds at Hamadan; thus far the boarders have escaped; two day-scholars have died.

The school has 90 pupils enrolled; of these 20 are boarders; the average attendance for three months past has been 80.

Later, Oct. 8th, Miss Charlotte Montgomery speaks of attending the funeral of one of the scholars, and of the custom of interring a body as soon as possible after death, so that often the relatives never see the face of their dead.

Miss Foote writes encouragingly of her work. She says many of the pupils of Woodstock school echo what was said recently to her by a former pupil "my first religious impressions were received there."

Mrs. White writes from Macao, Nov. 30, giving a description of a procession of the Roman Catholics to the spot where St. John is said to have descended in 1622, to lead the Portuguese army against the Dutch, gaining a decisive victory.

Mrs. Thompson, also from Macao, Dec. 9, speaks of the prevalence of fevers and other forms of sickness. She asks prayer for two women met with on one of her tours. The one, a widow, had endured much persecution, her only child, a boy of feeble intellect, having been beaten to death by her enemies. The other, the wife of Li Shing Hap, spoken of by Mr. Noyes in *The Church at Home and Abroad*, is the only Christian woman in her village and is untiring, using every means at her command to bring to others the news of salvation through a crucified Saviour. She asks remembrance in your prayers for the women of Yeung Kong, to whom she and Miss Baird have spoken.

Miss Lowrie, Peking, Dec. 5, is happy in the arrival of Miss Grace Newton. She says her girls take easily to spinning. She proposes they shall weave the cloth of which their dresses are made. They will thus realize more fully their value.

Rochester, 1st Ch., in June, 1887, sent Miss Ball a box of household necessities, etc., valued at $50, and in Oct., another, valued at $11.

New Auxiliaries.

L. I. Presbytery, Greenport, N. Y., Young Ladies' Society.
Boston Presbytery, Phillips, Me., Bd., Helping Hands.
Nassau Presbytery, Hempstead, L. I., Bd., Gleaners.
New York City Presbytery, Bethany Ch., United Workers.
North River Presbytery, Poughkeepsie, First Presbyterian Ch., "Cheerful Workers."

Woman's Presbyterian For. Miss. Society of Northern N. Y.

10 Washington Place, Troy, N. Y.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. Curtis, 136 Hudson Avenue, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Idaho, Miss M. C. Eddy, Glenwood, Troy, N. Y.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. McClure, 232 State St., Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Mrs. G. H. Page, 58 Saratoga St., Cohoes.

The indisposition of the editor of this page during the last days of December, delayed the sending of the material for the January page beyond the regular time, hence its non-appearance in that number.

CONVENTIONS among Christian Endeavor Societies have proved a great success, and the interchange of social visits between neighboring societies, with Bible-readings for the first part of the evening, and a simple collation at the close, are becoming quite popular. Why would not similar intercourse be beneficial to Mission Bands? Would it not be a healthful stimulus to the interest of all participants to have such meetings arranged, in which each Band would contribute toward suitable exercises on the topic of the month, to be followed by simple refreshments, and an opportunity for social intercourse?

DURING the month of March, the blank reports will be sent out. It is intended to send a copy to the secretary of every society and band, and it is more important that they should be accurately filled out and promptly returned, than it is possible to understand until one has written or superintended the printing of an Annual Report. Write all proper names so distinctly that each letter can be read without deciphering it by the aid of the others in the same word, and give the initials and prefixes just as you want to see them in print. If you have noticed any errors in last year's Report in regard to your society, please mention it in sending your own report. And please do not answer "don't know" or "about" so many, when a definite number is asked for, if you can possibly find out the correct answer. Your General Secretary cannot compute reliable statistics on such figures.

But your officers make these requests in no fault-finding spirit. The generous co-operation, the wonderful fidelity, and the untiring industry of the officers of many of our auxiliary societies are wonderful. We feel that all this is done "as unto the Lord, and not unto men." From the youngest member in any of our bands, to the beloved President of our Society, we honor each other as true "yokefellows" in Christ's work, and would not add to each other's burdens.

Many of our most efficient and faithful workers are making real sacrifices and practicing much self-denial to give the time and strength to this work, which their positions demand.

HAVE you read "Only a Day School" in the January number of this magazine? or on "Hainanese Women" in the February number?

HAS your Society raised its thirty per cent. addition to last year's gifts in order to insure the Jubilee amount of $1,000,000 for Foreign Missions? One of our Mission Bands is circulating cards for subscriptions to this fund, with very great success. The card reads as follows:

1838 JUBILEE OFFERING. 1888

"Then shalt thou cause the trumpet of the Jubilee to sound."

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof."—Lev. xxv., 9, 10.

50 Years { of work.
of growth in Foreign Missions.
of blessing.

As a free-will offering toward the Jubilee Fund of $1,000,000, I promise to pay to the —— Mission Band, the sum of ——.

Woman's Presbyterian Board of Missions of the Southwest.

NO. 1107 OLIVE STREET, ST. LOUIS, MISSOURI.

Home Corresponding Secretaries: Mrs. S. W. BARBER, 3033 Olive St., for missionary correspondence; Miss AGNES H. FENBY, 3116 Lucas Avenue, for auxiliary and miscellaneous correspondence.

Foreign Corresponding Secretary, Miss BLANCHE BURNETT, 3944 Bell Ave.

Treasurer, Mrs. DANIEL KUHN, 1608 Chouteau Avenue.

Meetings of the Board are held at the Presbyterian Rooms, 1107 Olive Street, second floor, St. Louis, on the first and third Tuesdays of each month, at 9.30 A. M. All interested in Missions are invited to be present.

Missionary Literature can be obtained at the "Rooms," between the hours of 10 A. M. and 4 P. M. Mail orders should be addressed to "Woman's Presbyterian Board of Missions of the Southwest, 1107 Olive Street, St. Louis, Mo."

THE Annual Meeting of the Board will be held in Leavenworth, Kansas, on the 28th and 29th of March, Wednesday and Thursday. All necessary preparations are being made, and we trust all our societies are asking that God's spirit may be poured out upon the meeting. Delegates are requested to come prepared to take an active part, in the different exercises, thus insuring a blessing.

A young lady teacher is needed in Seoul, Korea, one accustomed to teaching, an earnest Christian. One faithful *at home* is the one to send abroad. Is any one *ready* to go? Address one of the Home Corresponding Secretaries of this Board.

MRS. L. A. DAVIS, who has been visiting the Kansas churches, since December 1st in behalf of our Board, writes:

"A route of over 1200 miles traveled, 40 churches visited, 73 talks to the children and public addresses given, over $400 collected, 5 W. M. societies and 12 Bands organized, report in cold statistics my two months' work. Yet how barren such statement. Each church was individual in interest, each visit an episode, each service pregnant with eternal issues.

"Among these chidren of the King I found no strangers, and the home-some hospitality of the royal family made my labors a possibility and a pleasure."

NEW AUXILIARIES.

Kansas, Burlingame, Band.
" Manhattan, " "Morning Stars."
" Ottawa, "
" Paola, "
" Parsons, "
" Pleasanton, W. M. S.
" " Band.
" Wamego, "

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from January 1, 1888.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Baltimore, 2d, 39.67, Willing Hearts, 19.25; 12th Ch., S. S. Christmas off., 5.25; Deer Creek Harmony, 20.30; Churchville, 50; Ellicott City, 98.50, Christmas off., 11.20; Lonaconing, 10, Robert Sampson Bd., 27, 271.17

CARLISLE.—Bloomfield, 8; Carlisle, 2d, Y. L. B., 20, Boys' Bd., 3; Chambersburg, Falling Sp., 65.25; Dauphin, Juv. Miss. Soc., 50; Dillsburg, Monaghan, 16; Harrisburg, Market Sq., 142, S. S., Senior Dept, 35.62, Macedonian Bd., 200; Pine St. Ch., 190; Middle Spring, 31.50; Shippensburg, 42.86; Upper Path Valley, 45, 870.23

CHESTER.—Atglen, th. off., 7.17; Berwyn, 10; Coatesville, 25, Labor of Love Bd., 40; Downingtown, 46.55, Agnes Bd., 4.45; Honeybrook, 100; Oxford, 1st, th. off., 30, S. S., American Chapter, 50; Wayne, In-His-Name Bd., 47.82; West Chester, 50, 410.99

CHILLICOTHE.—Bloomingburg, 10; Chillicothe, 1st, 35; 3d Ch., 10.25; Greenfield, 11.10; Hillsboro, 19; North Fork, 10; Pisgah, 9.25; Washington C. H., 7, Y. P. B., 3.85, 115.45

CINCINNATI.—Avondale, 58.28; Cincinnati, 2d, 20; 3d Ch., 75, Layyah Circle, 50; 5th Ch., Mrs. R. Brown, 50; 7th Ch., Willing Workers, 3; Mt. Auburn, 75; Westminster, 20; Cleves and Berea, 20, Birthday Bd., 22; Delhi, 10; Glendale, 12, Earnest Workers, 2; Madisonville, 9.50; Montgomery, 16.50; Morrow, 24.50; Wyoming, 23.35, 491.13

CLEVELAND.—Ashtabula, 14.15; Cleveland, 1st, Fidelia Fisk Soc., 50; Collamer, Birthday Bd., 10; Mrs. DeWitt, 5, 79.15

DAYTON.—Clifton, 24.10; Dayton, 1st, Y. L. B., 25; 4th (th. off., 11) 41; Franklin, 10.65; Greenville, 14; Piqua, 26.50, S. S., Christmas off., 54.28; Springfield, 1st, 22.10; Springfield, 2d, 23, S. S., 110, 350.63

EAST FLORIDA.—Jacksonville, 5.50; St. Augustine, Anderson Bd., 11.72, 17.22

ELIZABETH.—Basking Ridge, 32; Elizabeth, F. M. Association, 134; Lamington, 50.65; Plainfield, Association, 160.74; Crescent Ave., S. S., 50; Springfield, S. S., 15.50; Westfield, 37.50; Mrs. Manning, 101.84, 582.23

ERIE.—Bradford, 48.50; Titusville, S. S., (Christmas off., 26.32) 61.32, 109.82

KINGSTON.—Bethel, 18, Bd., 5; Chattanooga, 2d, 50, Y.L.S., 30; Grandview, 11; Huntsville, 6, 120.00

KITTANNING.—Apollo, 60.29, Hopeful Bd., 8.91, Faithful Workers, 5.80; Bethel, 30; Cherry Tree, 6; Elderton, 11; Freeport, 50, S. S. 40; Gilgal, 8.75; Jacksonville, 30, S. S., 40; Kittanning, 225; Leechburg, 50; Marion, 20.50; Mechanicsburg, Aux. and Bd., 30; Mt. Pleasant, 9; Rockbridge, 11; Rural Valley, 15; Slate Lick, 19, Bd., 3.50; Saltsburg, 40; W. Glade Run, 25; W. Lebanon, 45, S. S., 25.85, 809.60

LACKAWANNA.—Athens, 25; Honesdale, 60, Mizpah Bd., 10; Pittston, 25, Bethel Bd., 10; Plymouth, 18.80; Scranton, 1st, 75, Juv. Miss. Ass'n, 125; Scranton, 2d, 14.05; Green Ridge Ave., Early Reapers, 15; Washburn St., 34.13, Kefr Shima Bd., 15, Gleaners, 6.51; Towanda, 50; Troy, 20, Birthday Bd., 6.25; W. Pittston, 102.15, Y. L. B., 6; Wilkesbarre, 1st, 78; Wyoming, Bd., 17, 712.89

MARION.—Marion, 15; Marysville, 7.30, S. S, 11.20; West Berlin, 9, Youthful Warriors, 12, 54.50

NEW BRUNSWICK.—Amwell, United, 1st, 12.30; Flemington, Gleaners, 80; Pennington, 5.38, S. S., 40, Anna Foster Bd., 35; Princeton, Boys' Bd., 30; Trenton, 1st, 200, Golden Hour Cir., 25; Trenton, 4th, 175; Prospect St., 30, 632.68

NEWTON.—Asbury, 9; Belvidere, 1st, 40, Primary S. S., 20, S. S., (Christmas off., 24.21) 49.21, Sowers of the Seed, Christmas off., 17.09; Belvidere, 2d, 5, Go Forward Bd., 10; Blairstown, 89.36; Hackettstown, 15; Phillipsburg, 1st, 100; Phillipsburg, Westm'r, 10; Stewartsville, 24.50, 389.16

PHILADELPHIA.—Old Pine St., Helping Hands, 25; Southwestern, I. P. McCurdy Bd., 50, 75.00

PHILADELPHIA NORTH.—Ashbourne, th. off., 20; Chestnut Hill, Corbett Bd., 100, Junior Boys' Bd., 100, Little Gleaners, 15; Fox Chase Bd., 15; Germantown, 1st, 125, Eliot Bd., 31.91, Pulaskiville, S. S., Christmas off., 20, Aux. and Bds., for million, 118.63; Germantown, 2d, th. off., 50, Tulpehocken Bd., (for million, 25) 55; Wakefield, 15; Leverington, 2; Manayunk, 18; Newtown, th. off., 25; Norristown, Central, th. off., 7.22, Y. P. Soc. Christian Endeavor, 4.78; Pottstown, 27.92, 750.46

PITTSBURG AND ALLEG. COM.—Alleg., 1st, 56, Earnest Workers, 50; Alleg., 1st, German, Y. L. S., 5; Alleg., 2d., 23.50; Alleg., North, 79.35, Mrs. Isaac Beeson, for million, 50; McClure Ave., 43.56, S. S., Christmas off., 26.17; Providence, Bds., 33.33; School St., Bd., 30; Birmingham, 38; Bethel, S. S., 25; Canonsburg, 58, Y. L. B., 30; Emsworth, 49.10; Evans City, 13; Glasgow, 10; Hazelwood, 55; Mingo, Gleaners for the King, 70, Mrs. Bryant, 2; Oakdale, 12; Pittsburg, 3d, 82; 4th Ch., 20, Shrom Bd., 30; 7th Ch., Goheen Bd., 25; East Liberty, 230.30, Buds of Promise, 75; Lawrenceville, 50, M'Connell Bd., 50; Park Ch., 32.30, Gleaners, 34.54; Raccoon, 44; Sewickley, 130; Sharpsburg, 10, Y. L. S., 47; Wilkinsburg, 12, Earnest Workers, 50, 1,681.05

WASHINGTON.—Burgettstown, (th. off., 25) 93.84, Mrs. Patterson, 5.55, Golden Chain Bd., 23.70; Cross Creek, 50, Loring Bd., 22; Forks of Wheeling, 35; New Cumberland, 21; Washington, 1st, (th. off., 136.31) 191.31, Sewing Soc., 147, Y. L. B., 62.80, Cornes Bd., 25, June Rosebuds, 11.26, S. S. Cl., Christmas off., 24.21; Washington, 2d, th. off., 43.20, Pansy Bd., (th. off., 4.82) 17.52; West Alexander, (th. off., 60) 135, Loring Cir., th. off., 7.46; Wheeling, 1st, 148, a few friends, 48, 1,111.85

WASHINGTON CITY.—Darnestown, 40; Falls Ch., Bd., 25; Washington, Covenant, 61.85; 6th Ch., 5; Metropolitan, 15, Mateer Bd., 10; North, 15, Youth's Soc., 2.50; Gurley Chap., 20; Westminster, 10, 204.35

WEST JERSEY.—May's Landing, 17.00

WESTMINSTER.—Bellevue, 50; Hopewell, 14.50; Lancaster, 50; Slate Ridge, 25; Slateville, Snowflake Bd., 15; Wrightsville, 14; York, Calvary Ch., 25, 193.75

WOOSTER.—Hopewell, Holcomb Bd., 15; Millersburg, (th. off., 6.54) 27.54, Children's Bd., 2; Wooster, Westm'r, 80.70, Y. L. B., 7.50, 132.74

ZANESVILLE.—Coshocton, 60; Duncan's Falls, 10; Granville, 62; Keene, Happy Bd., 1; Muskingum, 11; Utica, 12; Y. L. B., 2.33; Zanesville, 1st, 20, Eager Gleaners, 10; Putnam, 37.33, Inf. Sch., 18; 2d Ch., Y. L. B., 10, 253.66

MISCELLANEOUS.—Camdem, S. C., Mrs. N. E. Brown and friends, Chistmas off., 2.15; Elderton, Pa., Mrs. W. G. Gibson, 5; Kingston, N. Y., Helen S. Cross, "for the million," 60 cents; Lincoln, Pa., Mrs. B. T. Jones, 1; Newport, N. H., Mrs. M. M. M'Cann, 4.40; Phila., Miss L. Johnson, 29.50; Mrs. E. L. Linnard, 100, W. G., 7; Pluckamin, N. J., a tithe of inheritance, 50; Scranton, Pa., a widow, 1; Washington, D. C., a friend, 1; Interest on Lapsley Legacy, 50, 251.65

Total for January, 1888, $10,688.36
Total since May 1st, 1887, 44,674.92

Mrs. JULIA M. FISHBURN, *Treas.*,
1334 Chestnut St., Philadelphia.

Feb. 1, 1888.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to January 20th, 1888.

ALTON.—Alton, 4.68; Carlyle, 4.50; Hillsboro, 58, Cheerful Workers, 12; Litchfield, 17.25; Reno, 6.25 (less Pres. Ex., 3.08), 99.60

BLOOMINGTON.—Bement, 22.54; Bloomington, 1st, 32.78; 2d, Helpful Hands, 29.04; Gilman, 10; Mackinaw, 13.56; Piper City, Neely Bd., 15.63, 114.55

BOULDER.—Boulder, Y. L. B., 15; Valmont, S. S., 10, 25.00

CAIRO.—Carbondale, 25, Bd., 1.50; DuQuoin, 17.97, 44.47

CEDAR RAPIDS.—Andrew, 2.60; Bertram, Union Soc., 2.75; Cedar Rapids, 1st, 50, Girls' Bd., 60· Clinton, pr. off., 22; Shellsburg, 3; Vinton, 30. 170.35

CHICAGO.—Chicago, Christ's Chapel, S. S., 25; Anon., 20; Mite Box, 2.33; Mission Cl., 1.04; 1st, 16, Workers in the Vineyard, 50; 2d, 98.50, S. S. B., 86.71; Moseley Mission, 100; 3d, 100, Seed Sowers, 25; S. S. and others, 67.25; Mrs. H. M. Severance, 5; 4th, 389.17; Mothers' Mite Soc., 7.04; 6th, 40, Y. L. S., 26; Church of the Covenant, 5; Reunion Ch., S. S., 7.50, H. M., 7.50; S. Evanston, S. S., 22.99; Hyde Park, 112.25; Joliet, Central Ch., 39.87, Dean's Y. P. S., 3.20, S. S., 28.99; Lake Forest, 29.80, Y. L. S. 18.17; Normal Park, 3; Peotone, 225, S. S., 20.75; Riverside, 47; Wheeling, 25, 1,432.31

COUNCIL BLUFFS.—Clarinda, 20; Corning, 17.93; Council Bluffs, 8.75; Emerson, 5; Essex, 3.15; Essex, S. S., 4.45; Greenfield, 14.25, Beacon Lights, 7; Griswold, 6; Hamburg, 10; Logan, 4.50; Malvern, Y. L. S., 3; Menlo, 8; Red Oak, 21.50; Shelby, 10; Shenandoah, 5.20, 148.73

DAYTON.—Oxford, Western Seminary, U. M. S., 89.39

DENVER.—Denver, Central Ch., 47.25, Y. L. B., 90, 137.25

DES MOINES.—Des Moines, Central Ch., 37.50; East Des Moines, 5.45; S. S. M. B., 16.78; Indianola, 6.25, Pansy Bd., 15; Knoxville, 9.45; Newton, 29, 119.43

DETROIT.—Ann Arbor, 39; Brighton, 5.50, S. S., 2.50; Detroit, Fort St. Ch., Mrs. Chandler, 850; Calvary Ch., Foreign Information Guild, 46; Central Ch., S. S., 25; Memorial Ch., 20.75; Union, S. S., 30; Westminster Ch., Ladies' Union, 85; Milford, 25, Charity Bd., 3.40; Mt. Clemens, 10; Pontiac, Y. L. S., 7, Cheerful Workers, 20; Ypsilanti, 32, 1,201.15

DUBUQUE.—Dubuque, 24; Hopkinton, 14; Jesup, 3.11, 41.11

FT. WAYNE.—Elkhart, S. S. M. S., 65; Ft. Wayne, 1st, Mrs. Wells' Cl., 12.60; 2d, 15.50; 3d, S. S. M. S., 25; Kendallville, 9; Ossian, th. off. from a friend, 5, 132.10

FORT DODGE.—Boone, 9; Estherville, 3; Dana, 5.42; Jefferson, 6.28; Paullina, 2.45; Pomeroy, 98 cents; Sioux City, 15 (less Pres. ex., 1.26), 40.87

FREEPORT.—Freeport, 1st, 25; Galena, 1st, Mission Cir., 25; Winnebago, Bd., 7, 57.00

GRAND RAPIDS.—Cadillac, 15; Grand Rapids, 1st, 10, th. off., 4.27; Westminster Ch., 16.10; Harbor Springs, 1st, 6.30; Ionia, 1, 52.67

HASTINGS.—Bloomington, M. J. H. Soc., 8.10

INDIANAPOLIS.—Franklin, 37.50, S. S., 17.35; Indianapolis, Tabernacle, 30, 84.85

IOWA.—Burlington, 10.25; Fairfield, 35, 45.25

IOWA CITY.—Iowa City, 26.06; Davenport, 1st, 12.50; Malcom, 5; Scott Ch., 1.75; Tipton, 13.15, 58.46

LAKE SUPERIOR.—Escanaba, 5; Florence, 5, all H. M.; Ishpeming, 5; Marquette, 74.50; Oconto, 10; Menominee, 10; Ishpeming, 13.50; Marinette, 20.50; Marquette, 74.50, Mr. Robert Dollar, 45; Menominee, 11.60; Oconto, 10, 284.60

LANSING.—Albion, 25; Battle Creek, 25; Lansing, Franklin St. Ch., 26; Oneida, S. S., 5, 81.00

LIMA.—Blanchard Ch., 20; Columbus Grove, Miss Strain's S. S. Cl., 2.75, 22.75

MADISON—Cottage Grove, 2.56; Madison, Loving Workers, 5; Portage, 4.25, 11.81

MATTOON.—Ashmore, 6.60, S. S. 18.40; Assumption, a friend, 1; Charleston, 7; Pana, Willing Workers, 25; Taylorville, S. S., 3.63; Tuscola, 4.10; Vandalia, 12.50, 78.23

MAUMEE.—Bowling Green, 19.80, Willing Workers, 4.95; Defiance, Willing Hearts. 35.36, th. off., 28.91; Grand Rapids, 14.59, Bd., 1.50; Toledo, Westminster Ch., 56.43; W. Unity, 13.86, 175.40

MILWAUKEE.—Cambridge and Oakland Ch., 1.83, H. M., 1.82; Milwaukee, Immanuel Ch., 37, Y. L. S., 37.50, S. S., 54.25; Calvary Ch., 30; Ottawa, 1.87; Waukesha, 11, 175.27

MONROE.—Erie, 5; Jonesville, 7; Monroe, 6; Tecumseh, S. S., 63.31, 81.31

NEW ALBANY.—Charleston, 7; Madison, 1st, 12.50; New Albany, 2d, S. S., 65; 3d, 1.50; Seymour, 3; Vevay, 4, 93.00

NIOBRARA.—Hartington, 7.50

OMAHA.—Craig, 3.35; Omaha, 1st, 25; King's Soldiers, 10, 38.35

OTTAWA.—Aurora, S. S., 6.25; Mendota, 17; Polo, 4.75; Waltham, 6.70, 34.70

PEORIA.—Canton, pr. off., 56.50; Dunlap, 19.75; Elmira, 7.25; Eureka, S. S., 7.50; French Grove, 7; Galesburg, S. S., 11.70, Pearl Seekers, 10; Green Valley, 6.25; Lewistown, 31.56, S. S., 20; Limestone, Mrs. S. A. Howarth, 3; Peoria, 1st, 59.10, S. S., 12.50; E. R. Edwards Bd., 33.20 (7.30 of which was earned by five little girls), Little Lights, 10.70; Westminster Mission, S. S., 19.20; 2d, 25, Light Bearers, 11.50; Calvary Ch., 12.50, S. S., 21.07; Grace Ch., 19.15, Christian Bd., 6; Princeville, 31.70, S. S., 9.10; Salem, 10.75, 461.98

ROCK RIVER.—Alexis, 25.50, Willing Workers, 28.35; Edgington, 10; Morrison, Y. L. S., 10; Rock Island, Central Ch., Bd., 6.12, 79.97

ST. PAUL.—Minneapolis, Andrew Ch., 12; Westminster Ch., 54.95, Mrs. Harris' bequest, 1,000; St. Paul, Central Ch., 68, Little Flock, 55; Dayton Av. Ch., S. S., 77.28, 1,267.23

SCHUYLER.—Augusta, 9; Elvaston, 26. Perry, 7, S. S., 6.75; Quincy, 18; Rushville, Christian Bd., 12; Sciota, Mrs. Jane M. Painter, 20; Warsaw, 5, 103.75

SOUTHERN DAKOTA.—Sioux Falls, Bd., 1.00

VINCENNES.—Claiborne Ch. Hymera, 6; Evansville, Walnut St. Ch., 30, The Messengers, 75; Vincennes, 16.25; Worthington, 6.50, 133.75

WINONA.—Chatfield, 25.85

MEMORIAL.—By sale of A Brief Record, .66

MISCELLANEOUS.—By sale of Montana ship, 10; Interest on medical fund, 73.50; Deer Wood, Minn., Mrs. R. H. Morford, 2; Xenia, Ind., Mrs. M. C. Kelsey, 3; By sale of silk mittens, 1.50; By sale of leaflets, historical sketches, etc., 41.70; Annals, 53.23; Calendars, 39.80, 224.73

Total for month, $7,485.38
Previously acknowledged, 31,634.32

Total from April 20 to Jan. 20, $39,119.70

Mrs. C. B. FARWELL, *Treas.*,
CHICAGO, Jan. 20, 1888. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for January, 1888.

BINGHAMTON.—Union, Mrs. N. M. L., 10.00

BROOKLYN.—Duryea, praise off., 32.84, S. S., 44.76; 1st, 8.37; Franklin Ave., 10.31; Greene Ave., 14.58; Hopkins St. S. S., 5.83; Memorial, 29.16; 2d, S. S., praise off., 17; Trinity, 21.16; Westminster, 13.35; A lady, New Year's off., 20. 217.36

CAYUGA.—Auburn, 1st, Christ Miss. Bd., 25; Aurora, Soc. for Christian Work, praise off., 114; Five Corners, praise off., 14; Ithaca, praise off., 18.06; Scipioville, praise off., 10.80; Sennett, Girls' Miss. Bd., 20; Weedsport, praise off., 25, 226.86

EBENEZER, KY.—Frankfort, 1st, 25, Sunbeam Bd., 20, praise off., 100; Greenup, 3, 148.00

GENEVA.—Canandaigua, Persia Bd., 25; Geneva, 1st and North and Y. L. Socs., praise off., 150; North, Y. L. Soc., 85; Waterloo, praise off., 6.35, Warren Bd., praise off., 6.35; 272.70

HUDSON.—Montgomery, Goodwill Ch., praise off., 6.25

LONG ISLAND.—Bridgehampton, praise off., 70.00

LOUISVILLE, KY.—Hopkinsville, 1st, praise off., 13.52; Louisville, College St., praise off., 8.39; Walnut St., 10, praise off., 16.33; Warren Memorial, 100; Owensboro, S. S., praise off., 5; Pewee Valley, 10; Princeton, praise off., 10c., Shelbyville, praise off., 17.50, 180.84

MORRIS AND ORANGE, N. J.—Morristown, South St., 150; 1st and South St., praise off., add'l, 1, 151.00

NASSAU.—Hempstead, 17.50, praise off., 7.50; Jamaica, Cheerful Givers, 35, Christmas off., 1.27, 61.27

NEW YORK.—Brick, 124.40, Mrs. W. B. Stafford, 2; Calvary, 10; Central, 110; Church of the Puritans, Y. P. Soc., 25, C. C. C. Bd., 50; Fifth Ave., 500; Fourth, Silver Link Soc., 125, Pansy Soc., 35, legacy of Mrs. John Aitken through Silver Link Soc., 500; Harlem, 100, Helping Hand Bd., 40; Ladies' Christian Union, 60; Madison Ave., 49.65; Madison Sq., praise off., 60.80; Mt. Washington Valley (Inwood), 38.65, Mite Boxes, 15; Park, Seekers for Pearls, 33.50; Scotch, praise off., add'l, 15; Spring St., 10; West 23d St., 75, 1,979.00

NIAGARA.—Albion, 10.45; Barre Centre, 1.75; Lockport, 1st, 40, Y. L. Soc., praise off., 25 cts., 52.45

NORTH RIVER.—Amenia (South), 3, praise off., 12; Freedom Plains, Miss. Bd., 40; Highland Falls, 3.20; Rondout, 6, 64.20

OTSEGO.—Cherry Valley, 12.50, Miss Roseboom, 25; Cooperstown, 25; Delhi, 1st, 10.16; Oneonta, 8.75, 81.41

ROCHESTER.—Avon, Central, Miss. Bd., 6; Brockport, Aux., Soc. and Miss. Bd., praise off., 55; Groveland, Willing Workers, 37.50, S. S., 10.30; Mt. Morris, Cypress Bd., 12; Rochester, Brick, 160, Boys' Bd., 25; 1st, 50; 3d, S. S., 22.18; Westminster, 20, 337.98

ST. LAWRENCE.—Potsdam, 50.00

STEUBEN.—Arkport, 10; praise off., 1; Pulteney, 13, Y. P. Soc., 14, 38.00

SYRACUSE.—Fulton, 45.64; Marcellus, 13; Mexico, 23.25; Onondaga Valley, 12, 93.89

UTICA.—Boonville, S. S., Christmas off., 13.75; Clinton, 50; New York Mills, Aux., Soc. and Faithful Workers, praise off., 5; Rome, 25; Utica. 1st, 125, 218.75

WESTCHESTER.—Bridgeport. Conn., Hope Miss. Bd., 70; Dobbs Ferry, 10; Sing Sing, 22.30; Yonkers, 1st, 75; Westminster, 25, 202.30

MISCELLANEOUS.—Birthday off. for Christ, 1.83; envelopes, 75 cts.; leaflets, 23.65, 26.23

Total, $4,488.49
Total receipts from April 1, 1887, 30,838.46

MRS. C. P. HARTT, *Treas.*,
53 Fifth Avenue, N. Y. City.

MRS. J. A. WELCH, *Asst. Treas.*,
34 West 17th Street, N. Y. City.

Receipts of Woman's Presbyterian Foreign Missionary Society of Northern New York, from Oct., 1887, to Feb., 1888.

ALBANY.—Albany, West End, 11.25; State St., 570.44; 3d, Ch., 262.92, Mission Bd., 35; Tribe's Hill, 7.15; Carlisle, 4; Jefferson, 7.50; Luzerne, Soc. and Bd., 14.16; Galway, 19; West Galway, 8.23; Northampton Bd., 1.28; Schenectady, 1st, 86.28; Catskill, 90; Balston Centre, Soc., 12.50, S. S., 5.50, 1,158.21

CHAMPLAIN.—Chazy, 17; Black Brook, Miss. Bd., 21.24; Malone, 35; Plattsburgh, 100; Chateaugay, 15; Peru, 1; 189.24

COLUMBIA.—Centreville, 5; Windham, 10; Ancram Lead Mines, 8, 23.00

TROY.—Mechanicsville, 9.36; Shady Hill, 44; Troy, Woodside, 59.25; 2d Ch., 27.48; Westminster, 19.45; Malta, 10; Lansingburgh, 1st, 41.31; Ohvet Ch., 20; Cohoes, 42.65; Fort Edward, Miss. Bd., 10, Soc., 8.50; Schaghticoke, 32; North Granville, 42; Glens Falls, 25; Waterford, Soc. and Bd., 160.50, 551.50

MISCELLANEOUS.—Coll. at Semi-Annual Meeting in Oct., 51.56; A few friends in Lebanon Centre, 7, 58.56

Total, $1,957.51
Previously acknowledged, 561.09

Total from April 21st, 1887, $2,518.60

MARY E. CHURCH, *Treas*,
595 N. Broadway, Saratoga.

Receipts of the Woman's Presbyterian Board of Missions of the Southwest for November and December, 1887.

CHEROKEE NATION.—Catharine Brown Soc., Tahlequah, 5; Vinita, 2, 7.00

COLLINSVILLE.—1st Ch., 25.00

EMPORIA.—Arkansas City, 9; Arkansas City, Y. P., 25; Brainerd, 10; Burlingame, 7; Caldwell, 10.50; Derby, 2.55; Emporia, Y. L., 2; Indianola, 2.13; Newton, 1st Ch., 9.34; Peabody, 18; Waverly, 11.20; Waverly, Y. P., 2.62; White City, 4, White City Golden Rule Bd., 2.50; Wichita, 19.60; Winfield, 25 160.44

NEOSHO.—1st Ch., Ottawa, 4.25, S. S., 15.90, 20.15

OSAGE.—Independence, 30; 2d Ch., Kansas City, 75.64; Th. off., 2d Ch., Kansas City, 80.15; S. S., 2d Ch., Kansas City, 50; 5th Ch., Kansas City, 21.29; Knob Noster, th. off., 5, 262.08

OZARK—Deo Data Bd., Carthage. 15; Presb. Col., Carthage, 30.59; Daisy Chain Bd., Greenfield, 25; Joplin, 8.22, 78.81

PLATTE.—Avalon, 7; Trenton, 5, 12.00

SOLOMON.—Belleville, 17, S. S., 5, 22.00

ST. LOUIS.—Bay, 5; Carondalet, 5, Willing Workers, 12.50; Compt. and Wash. Ave. Ch., 125, Mrs. Mary Dunn, 3; 2d Ch., S. S., 100; Kirkwood, 12.50; Lafayette Park Ch., 42.20; Heathen Helpers, Westminster Ch., 5, 310.20

TOPEKA.—Bethel, Y. P., 10.25; Junction City, 12.50; 1st Ch., Wyandotte, 3.50; Leavenworth, Y. L. S., 30; 1st Ch., Topeka, 4.13; 2d, 2.50, 62.88

Total Foreign Fund for Nov. and Dec., $960.56
Total Foreign Fund previously reported, 1,982.60

Total Foreign Fund from April 1, '87 to Jan. 1, '88, $2,943.16

MRS. DANIEL KUHN, *Treasurer*,
1608 Chouteau Ave., St. Louis, Mo.

INFORMATION CONSERVATION, INC.